

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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EDITOR

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Rosemont, Penna.

The Congresses

Inasmuch as many people read this page who do not see the regular four page issue of the NEWS, we present again the highlights of the congress plans for September.

The Bishops of London, Oxford, Bath and Wells, and the Primus of the Scottish Episcopal Church head the notable list of preachers and speakers. It is hoped that the Old Catholic Archbishop of Utrecht will also be able to come and further develop the cordial relations between his Communion and ours. The Bishops of Puerto Rico and Haiti will lead in presenting the missionary cause.

The three great congresses will be held at the Cathedral of St. John the Divine in New York on September 15th, at St. Luke's Church, Evanston, Illinois, on September 17th, and at Grace Cathedral, San Francisco, on September 22nd.

Regional meetings now scheduled, to which list more may be added, include Seewanee, Tennessee, September 13th; Cleveland, September 16th; Milwaukee, September 18th; Denver and Dallas, September 20th; a clergy conference in Los Angeles, September 21st; St. Mark's Cathedral, Seattle, September 23rd. At this last there will be a solemn Mass according to the 1549 rite with the Sarum propers.

Ohio-Pittsburgh-Erie

The Cleveland Regional Conference will be held on Friday, September 16. Through the courtesy of the Rector and Vestry of Emmanuel Parish the church and parish house have been placed at the disposal of the Regional Committee of which the Rev. V. A. Peterson, D.D., is chairman. Plans are being made for a High Mass at 11 with the Bishop of Bath and Wells as preacher. The musical arrangements are in the hands of Mr. Walter Blodgett, Choirmaster of St. James Church and Curator of Musical Arts of the Cleveland Art Museum. There will be a luncheon with a short program of addresses.

Rhode Island

The Rhode Island Branch of the A. C. U. held a public lecture at St. Stephen's Church, Providence, on February 22, at which Dom Augustine Morris, O.S.B., spoke to an audience of about 150 persons on "Religious Orders in Our Church." The meeting was preceded by Solemn Evensong.

A program of youth retreats is planned for the spring.

The Radio Program

Since the publication of our article on this subject in the last issue there have been these developments:

Our doubts as to the value of the broadcasts are shared by two Bishops who spoke on the subject at the last meeting of the National Council. Bishop Dun of Washington said, as quoted in THE LIVING CHURCH, "I happen to be one who agrees that the radio program is a success, as a radio program. I have heard nothing to show that it is a great evangelistic medium. I do not think so, nor have I seen evidence of it . . . Now we are asked to throw money in to save money already there. I don't happen to think great evangelistic success is so secured. I must protest against identifying a great listening audience with great evangelistic success." Bishop Nash of Massachusetts indicated agreement with Bishop Dun, saying that in Massachusetts the program had not rated high as evangelism but had received a high rating as a radio program.

There has been no assurance that the word "Protestant" will be dropped from the announcements if the program be resumed. The Presiding Bishop has written this to your editor: "You may be certain we shall consider all the various suggestions if and when the program is resumed. It is impossible, as you can well realize, particularly if you were in my position, to please everybody in a Church as diverse as ours, and I have no hope that we can do this but as I say we will certainly give consideration to every point of view."

As to the discontinuance of the booklet, the director of promotion wrote the following to a priest: "Finding Your Way" was withdrawn because it had been advertised for a period of approximately ten weeks, and according to good advertising practices we felt it was time to make a change. As a matter of fact we were working on a second book for general distribution at the time it was necessary for us to cancel the program because of lack of support by so many of our parishes. Within the last few days I have heard rumors of a story circulated to the effect that we discontinued 'Finding Your Way' because of certain organized opposition to our presentation. I can assure you this is not true." We do not know how "organized" the opposition was, but we have it on good authority that there was strong opposition to the definite teaching of the booklet. We still wonder what the second booklet would be like if it should ever be issued.

To sum up, we still do not see justification for the support of the radio program without the assurances for which we asked in our last issue.

Servants of Christ The King

The Rev. Harris T. Hall, Mendham, N. J., Director of the Eastern Province, reports that there are still some S. C. K.'s who have not yet sent in their reports, due last October. It will be greatly appreciated if the reports are made promptly upon receipt of the "follow-up letter" which will soon be sent to those who are behind. According to the rules those who have not reported for 1953 or 1948 are automatically dropped. The Rector says that he always finds it hard to carry out this rule for it seems difficult for him to believe that anyone who has promised to "try" to live the Rule of Life of God can just let it go by default. He will be very glad to hear from all who have reports even if it is only to request release from the Rule. He wishes all S. C. K.'s a blessed Lent and Easter with our Lord Jesus Christ the King.

The Rev. W. Karl Rehfeld, 43 Denison St., Hammond, Indiana, Director of the Western Province, reports that he preached at a diocesan youth service at All Saints Cathedral, Milwaukee, February 27th, for the S. C. K. movement. He says that there were about 75 young people from Milwaukee and Racine, that he conducted a question period after the service, and that there was real enthusiasm in the group. He received S. C. K. reports from as far off as the Philippines, where some native youth are members.

Priests' Institutes

At the Kent Institute Bishop Barry wrote on "Christian Education" and Father Dunphy on "Lambeth and Unity in the Future."

The Institute for the mid-west will be held at DeKoven Foundation, Racine, Wis., beginning with dinner on the evening of June 6th and closing with breakfast on June 10th. Registrations may be made now by writing to the Sister-in-charge, DeKoven Foundation, Racine, Wis., enclosing \$1.00 which will be applied to the payment for the period of the institute.

English Notes

The English Church Union is planning a series of small congresses all over the country as a follow-up to last summer's great congress and in preparation for another large gathering in 1953, which, in turn, will serve as a preparation for the Pan-Anglican conference planned for that year. The officials of the English Union have expressed the hope that our A.C.U. will also make plans for a large-scale congress in 1953, co-ordinate our preparation for the Pan-Anglican conference with theirs.

Southeastern Region

The Rev. Bonnell Spencer, O.H.C., recently conducted a very successful mission at the Church of Our Saviour, Atlanta, and another at Grace Church, Anniston, Alabama. These missions are valuable in promoting the aims of the A. C. U. in this region.

Men Need Something Like That

TO THE EDITOR: The women have red white boxes. Why don't the men have red white boxes? It would make a good ring. The men need something like that.

PETER SIMCOX,
Age eight.

Madison, Wis.

The Ministry

TO THE EDITOR: A priest of the Church must earn the appellation "Father." It is not his by right. *He must earn* some never do; more's the pity.

Now can a genuine pastor, the shepherd of his flock, otherwise regard his own than the father of a family regards his children? Whom else does he represent in his work in the Church of God than the Good Shepherd? "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with Him." (Isaiah 40:11)

It has been my good fortune to have had more than one such pastor. Early in my life the Church, while groping in darkness and doubt and dimness of vision, the sure guidance of a faithful priest of the Church of God led me safely into the way of His truth. How can I ever think of him except as "Father"?

May it not be that the coldness which surrounds those who so loudly protest the use of the term "Father" repels the memories of their flocks? The cure of souls might well be better effected by more kindness of heart and the kindly understanding associated with the thought of a father-child relationship.

It is with genuine gratitude that I am permitted to address my present pastor as "Father." He has been my Father Confessor on numerous occasions and the knowledge that he continues to stand in that relationship to me serves to keep me "in the way."

Does not the Master say, "... Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"? (Matt. 18:3) Do not "little

children" require the care and guidance of a father? Does not the bishop pray, "Defend, O Lord, this thy Child with thy heavenly grace; that he may continue thine forever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom"? (PB: 297) Can it be that all become adult in Christ and fully grown in grace immediately upon administration of the rite of Confirmation? Is the present age of speed thus affecting the rites of the Church? Or do children of God continue to require the ministrations of their "Fathers in God"?

In the form and manner of making deacons is not the bishop correctly and properly addressed as "Reverend Father in God"? (PB: 530) And again in the form and manner of ordering priests? (PB: 535) And yet again in the form of ordaining or consecrating a bishop? (PB: 549)

"... He that entereth in by the door is the shepherd of the sheep... and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, and will flee from him: for they know not the voice of strangers." (John 10:2-5 and PB: 537) Are our bishops then to become as strangers to those of us who would have them be to us truly our "Fathers in God"?

MERCY AND DISCIPLINE

Does not the Presiding Bishop pray, at the consecration of a bishop, "Be to the flock of Christ a shepherd, *not a wolf*: feed them, *devour them not*. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. *Be so merciful*, that you be not too remiss; *so minister discipline*, that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the neverfading crown of glory"? (PB: 554) Are these but meaningless mouthings? Are they not rather good words and true, of very ancient date and usage, full of significant meaning? Is there not sufficient warmth in them to melt the ice of protest and so warm cold hearts that they may yearn to become real "Fathers in God" to their flocks? Billy Sunday once said, "If the Episcopal Church ever wakes up, *watch out!*"

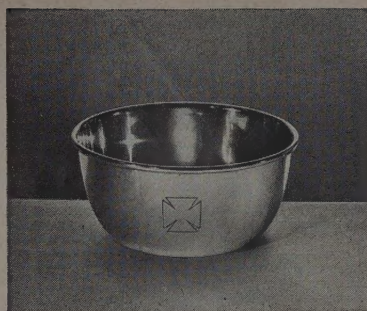
Is it too much to hope that this awakening may begin in the hearts of the Church's bishops, priests, and deacons and through them all baptized persons may become aroused? Then may the children turn to the Fathers; the Fathers to the children.

"And he shall go before him... to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1:17)

In conclusion may I gratefully say that I have long been and earnestly hope that I may long continue to be a close and careful reader of THE LIVING CHURCH. This welcome weekly visitor also serves to keep me "in the way."

MATTHEW H. LEMEN, SR.

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The ADVENTURE of PRAYER

By Bishop Donald J. Campbell

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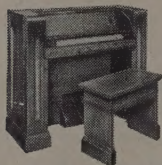
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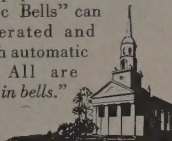
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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Date with the Rector

"MY OLD car gets along, week after week. Whenever it actually won't run I call in the garage people and they do what's necessary to get it rolling again—a tire, the carburetor clogged, the radiator leaking, or whatever. But I never get around to having all the little things fixed—the rattles and squeaks that make riding unpleasant, and that I know are slowly ruining my car. But you cares, so long as I always get there!" So spoke an easy-going friend of mine. His words might be taken as a parable of the attitude of many a teacher.

"Getting by" is a slow-spreading kind of paralysis which comes over the casual teacher. You started out with a fine machine—your class—last fall. You were proud of it. It was standard in every way, and in good running order. You even "broke it in" carefully, watching for the little exceptions of conduct, equipment, and response that meant a perfect job. But then the novelty wore off. It was too easy. Just put in fuel and oil now and then. You always got there. And then the little rattles appeared—and you let the repairs slip along. As long as nobody criticized you, you let things slide.

Your class even now is basically sound. But it needs a thorough checking-over, and then periodic tuning-up. You may not even know what is wrong. You'll have to call in some help from an expert.

Even the smallest town has some handy-man who can tell you what is wrong. That man is your parish priest. Even though he has received little technical training in teaching (scarcely one of our seminaries gives any courses on the practical side of religious education) yet he has learned a lot from tinkering. He has seen a number of different class situations, and he has had to patch up the results of careless teaching. He knows a "sweet running" class when he listens outside the door. And he also can detect the sounds of troubles starting which may become serious. Above all, he cares. He is terribly eager for his children to have the best, and he knows that his teachers need some guidance and encouragement. But all too often he hesitates to step in. It looks like criticizing. Or it calls for some extra trouble—and so he, too, lets the rattles multiply in his car, the school.

These two must get together, often. The teacher has a right to call for help.

The rector is always at your service. Either one have the energy to make approach. It should be the priest, if he senses the need. And he will make appointment if he is genuinely anxious for a perfect school, and if he senses that a teacher is losing control and heart.

The turn-over of our teachers, and the short time spent at it by so many, may probably be traced to this one thing more than any other: there are never any conferences with some one who understands. It is partly the person with authority. But more, it is the one with sympathy and confidence. When the writer is asked to put his finger on the weak spot in school, after a few questions he nearly always has to declare, "You need supervision and teacher guidance."

Well, then, you have made the decision. Perhaps the rector said, "There are few matters I want to discuss with you. Or maybe you finally said, 'My class isn't going right. Let's get together and talk it over.' So here you are. Here are some of the items both of you will want to go over.

1. Lessons for the month. Just to make sure that the teacher understands the plan of the textbook, the meaning of each story.

2. Individual children. Difficult cases of discipline, or listlessness, or irregular attendance. Difficult parents, too.

3. Practical arrangements. The classroom—heat, light, noise, equipment, storage space, table.

4. Devotional guidance. How to encourage home prayers, reverence, Communion preparation.

5. Personal religion. The teacher's own attitude, motives, and devotional habits.

Anything may be discussed in the personal conference. But it should cover most of the above areas. Above all, should be leisurely. And it is far better if at set periods—preferably once each month. Then your lessons plans will be made ahead, knowing that you have date with the rector. He, too, will prepare, taking notes of the little things he knows you may be overlooking and that he will wish to call to your attention.

It isn't so much that the clergyman is an expert. But he is responsible, and he needs to be in closer contact with his workers. Like you, he is in mid-course, "teacher-in-training." Who knows but you may teach him more than he does you!

PASSION SUNDAY

GENERAL

EPISCOPATE

Convention Agrees to Election
of Suffragan

Election of a Suffragan bishop for the diocese of Minnesota was agreed to by a special convention assembled in the Cathedral Church of St. Mark's, Minneapolis, on March 16th.

The convention was called by Bishop Ceder of Minnesota, who asked for a suffragan bishop in order to expedite forward-looking plans in the diocese.

A nominating committee, composed of 6 priests and 15 laymen under the chairmanship of the Rev. Bernard Hummel and David E. Bronson, was authorized to receive nominations for the office. The Very Rev. Frederick M. Morris is secretary.

The election will be held at a special convention that will be called when the committee is ready to report, and when bishops and standing committees have given their consents.

GENERAL CONVENTION

National Council
Announces Agenda

Opening service for General Convention will be held September 26th, at 10:30 AM in the San Francisco Civic Auditorium, according to a National Council report. Other first-day activities will be a corporate Communion for bishops and deputies at Grace Cathedral at 10:30 AM, and the first regular sessions of both Houses in the Auditorium at 2 PM.

On September 27th, there will be a joint session from 10 AM to 12:30 PM, devoted to consideration of the National Council's program for the triennium. After this the Convention will be addressed by its guest of honor, Archbishop Garbett of York.

The National Council presentation will continue through another joint session on the morning of February 28th, and on that evening there will be a mass meeting in the Civic Auditorium, commemorating the 400th anniversary of the Book of Common Prayer.

The United Thank Offering presentation will be made on September 29th at 8 AM at the Civic Auditorium, and on that evening dinners are scheduled



BISHOP LITTELL: "The Church and Synagogue must proclaim that man is a being created by God and is under His sovereignty."

for the departments of Christian Education, Christian Social Relations, and the Division of College Work.

A mass meeting in the Auditorium, devoted to the World Council of Churches, is scheduled for September 30th at 8 PM. Another mass meeting in Grace Cathedral on October 2d, at the same hour, will be devoted to the World Mission of the Church.

Provincial dinners are to be held October 3d; seminary dinners, October 5th.

PUBLIC AFFAIRS

Atheists Invited to
"Bring God Back"

By CLIFFORD P. MOREHOUSE

Two retired bishops and several priests of the Episcopal Church sought to throw a cloak of religious respectability over the meeting in New York March 25th to 27th of the Cultural and Scientific Conference for World Peace, a meeting that the Department of State had predicted would be used as a sounding board for Soviet Communistic propaganda. The prediction turned out to be right.

While sessions were held in the Waldorf Astoria Hotel, at Carnegie Hall, and in Madison Square Garden, picket lines often numbering as many as a thousand marchers surrounded them, led by Catholic War Veterans, the American Legion, and other organizations.

At the keynote meeting on Friday morning, the Rt. Rev. Arthur W. Moulton, retired Bishop of Utah and a member of the sponsoring committee, gave one of the principal addresses. Speaking to what he termed "one of the largest congregations to which I have ever preached"—a congregation that included not only the foreign delegates from Soviet Russia, Poland, and Yugoslavia, but such well-known local comrades as Gerhard Eisler, described as the No. 1 Soviet agent in America, Bishop Moulton, urged delegates to "bring God back into His universe, fetch Him into universal life, quit living like atheists." But it is doubtful whether his plea had any effect upon the delegates from behind the Iron Curtain who sat stolidly on the platform behind him and who, both literally and figuratively, speak another language.

The other bishop listed among the sponsors was the Rt. Rev. S. Harrington Littell, retired Bishop of Honolulu, who participated in the panel discussion on religion and ethics, together with Dr. Guy Emery Sipler, editor of the *Churchman* and a member of the program and resolutions committees of the conference; Dr. Shelton Hale Bishop, rector of St. Philip's Church, Manhattan; the Rev. John Howland Lathrop of the First Unitarian Church, Brooklyn; and Rabbi Louis I. Newman.

The conference, which had been highly publicized in advance because of the refusal of visas to a number of foreign

The Living Church

Established 1878

*A Weekly Record of the News, the Work,
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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.
Foreign postage additional.

delegates and because of the organization of a rival conference by Professor Sidney Hook, began with what was announced as a press conference, at which the heads of the foreign delegations were to be interviewed. As a press conference, however, it was a complete fiasco. Dr. Harlow Shapley, Harvard astronomer and president of the conference, introduced the foreign delegates, each of whom made a prepared statement that was slowly translated into English. But when reporters tried to question the delegates, most of the questions were waved away as irrelevant to the subject of peace or as requiring too much time to answer.

IRRELEVANT QUESTIONS

Among the "irrelevant" questions to the head of the Russian delegation, Alexander A. Fadeyev, was an inquiry concerning the plight of Soviet writers who have disappeared from the public eye, and a request to identify the nations and blocs that he said in his prepared statement were hindering world peace. The only question that he answered plainly was one concerning Russian armaments, to which he replied that Russia, so far from rearming, had virtually completed demobilization of troops of all ages.

The Yugoslav delegate, Jovan Popovic, similarly refused to answer questions. Confronted by an exiled Yugoslav writer, now working for an American syndicate, with the names of "our former literary comrades" who had disappeared, he remained silent. To a question whether he favored Tito or Stalin he replied: "The question does not make sense."

Delegates from England and Northern Ireland assailed American customs authorities who had barred other delegates from Britain and Western Europe, but when reporters tried to question them, Dr. Shapley ruled that the time was up. He said that reporters could interview delegates separately at a later time; but diligent inquiry of the press representatives indicates that not one of them was ever able to obtain an interview with one of the delegates from Iron Curtain countries.

Dr. Josef L. Hromadka, well-known Czechoslovak theologian and active member of the World Council of Churches, was unable to be present because of a conflicting engagement in Switzerland. He had been granted a visa, and it had been hoped that he might accompany the four other delegates from Czechoslovakia. A message of greeting from him was read.

At the dinner at the Waldorf Astoria Friday night, speeches were generally mild, although Dr. William O. Stapleton, British philosopher, warned that in the event of a third World War, "We shall not be whole-heartedly against Russia as we were against Germany." The sensation of the evening was the

address by Norman Cousins, editor of the *Saturday Review of Literature*, who spoke out against "the small political group in this country which has failed to live up to the rules of the game in a democracy," and told foreign delegates that the pickets represented a genuine concern on the part of loyal Americans that the conference was more interested in foreign ideologies than in the preservation of a just peace.

Turning to the foreign delegates, Mr. Cousins said: "I ask you to believe that this small political group owes its primary allegiance and duty not to America but to an outside government. I ask you to believe that this group is without standing or honor in its own country." Referring to the pickets, he added: "This demonstration is not because Americans are innately distrustful or unfriendly. I say to you in all sincerity that this hostility is the inevitable reaction to the auspices under which this conference is being held."

This candid statement by Mr. Cousins, which was by no means on the agenda, evoked boos from some of the diners, and brought pained expressions to the faces of committee members. The next speaker, Lillian Hellman, began by saying: "I would recommend, Mr. Cousins, that when you talk about your hosts at dinner, wait until you have gone home to do it."

"KEYNOTE" MEETING

The "keynote" meeting was held at Carnegie Hall, which was well filled for the occasion. After the singing of the "Star Spangled Banner," the foreign delegates were escorted to the platform and individually introduced by Dr. Shapley. Each one rose as his name was mentioned, and two of them—one from Russia and one from Poland—acknowledged the introduction by giving the clenched-fist Communist salute. Each delegate received applause, but the one receiving a real ovation was Dimitri Shostakovich, the Russian composer, who somehow seemed out of place and ill at ease in this political assemblage. No doubt he felt more at home when, on the night of his arrival, he unexpectedly turned up at a concert of the New York Philharmonic, and went backstage at the intermission to "talk shop" with the musicians.

In his initial address, Dr. Shapley viewed the earth from a hypothetical point in outer space, and found this poor planet suffering from a sickness verging on insanity. He found all of us so conscious of the faults of others that we are unable to recognize our own. This, he said, is an American conference, to which certain foreign guests have been invited. If it is not as widely representative geographically as one would wish, that must be blamed on the Department of State

rather than upon the sponsors. (It had been withheld from delegates suspected of Communist sympathies from Hungary, France, Britain, and so on other countries; the Communists omitted from Russia, Poland, Yugoslav and Czechoslovakia had been accepted because they represented their governments, at least semi-officially.)

America, said Dr. Shapley, was in peculiar danger of adopting its own version of racial supremacy. The "damned half-citizenship" that we accord to Negroes is a disgrace to our nation. This and other shortcomings should lead us, he said, to discard much of our national self-righteousness.

As for Russia, he might (he said) have worried about labor camps, "though without much real evidence." He preferred however to seek the way of peace. He appealed to his hearers to recognize the malady from which the world is suffering, and to find first temporary and then permanent remedies for it.

BISHOP MOULTON

Bishop Moulton, the second speaker was greeted with applause when he was introduced, and when he spoke of the need for collective good will on the part of all people. When he came to the more definitely religious parts of his message, however, applause was infrequent; at his dramatic plea to renounce atheism and bring God back into the picture, he received no more than a scattering of hand-clapping.

Other speakers at the morning session dealt with more secular subjects. They included T. O. Thackrey, editor of the *New York Post*, who spoke on U. S. foreign policy; O. John Rogge, attorney for Anna Louise Strong in her claim against the Soviet Union for her recent expulsion, on the relationship between domestic and foreign policy; and a Cuban poet, on art as a bridge to peace.

Saturday afternoon and Sunday morning were devoted to panel discussions. Subjects included economic and social sciences, education, mass communication, writing and publishing, planning and building, natural science, physical and mental health, fine arts, and religion and ethics.

The panel on religion and ethics was moderately interesting, but seemed to have little real relation to the main objectives of the conference; and scarcely any relation to the matters with which the pickets were concerned. Not one of the scheduled speakers showed any apparent moral indignation over the slave labor practices of Russia; the imprisonment of religious leaders in Yugoslavia, Hungary, and Bulgaria; the cold-blooded attempt of the Russians to starve out the people of Berlin; or any other of the conspicuous violations of human rights.

the part of the Soviet and satellite countries.

Dr. Shipley, editor of the *Churchman*, the first speaker at the meeting, over which Dr. Lathrop presided. He recited some of the statements of Protestant religious bodies, and commented: "While I believe profoundly that the great majority of my fellow Christians want a world of peace, and that they accept the official statements as their own, I am ashamed that so many of them run cover as soon as they are challenged, and coöperate in hurting the cause of peace by continually denouncing their neighbors of other nations, about whom they know so little." He suggested that much of the misunderstanding between the East and the West could be corrected and the cold war turned toward a living peace "if groups of religious leaders were sent by the United States government on official peace missions to those countries with which we have unhappy relations."

FOUR COLD WARS

Dr. Bishop, in his panel address, saw at one but four cold wars — that in Europe between East and West; that in America, South Africa, and elsewhere between the races; that between management and labor; and that between Catholics and Protestants. If the Church does not succeed in its ministry of reconciliation in these fields, he observed, then God may very well "go beyond the Church and act through some unusual means of His choice."

An unusual note was interjected into the discussion by Dr. Domingo F. Villamil, a Cuban, who described himself as a Christian Roman Catholic. Quoting Article 124 of the Soviet constitution, he claimed that Russia has religious freedom; and went on to argue that the Soviet attitude toward private property is justified by the teaching of St. Thomas Aquinas on the natural law, which he contrasted with the Pope's views as set forth in the encyclical *Rerum Novarum*. Under Thomistic philosophical teaching, Dr. Villamil contended, private property could be modified or abolished, and this is exactly what the Soviet state has done. The Soviet Union, he said, preserves personal property, but limits it to what is reasonably necessary for a decent livelihood. This philosophical *tour de force* was greeted with enthusiastic applause by the members of the panel, most of whom had never suspected that Thomas Aquinas was a prototype of Stalinist Communism.

Space does not permit more than brief references to the other papers delivered at the panel on religion. Bishop Littell quoted the Lambeth resolutions on Communism and on personal responsibility; he declared that against not only Com-

munist but all forms of secularism "the Church and Synagogue must proclaim that man is a being created by God and is under His sovereignty, and that, apart from God, he can neither master his nature nor find his true self." Rabbi Newman denounced the idea of a new holy war, and urged "that men and nations learn to collaborate for their mutual benefit, to the end that everyone may sit under his own vine and figtree, with none to make him afraid."

Dr. Stapleton, British philosopher and psychologist, declared that "the Marxists, and therefore the dominant party in Russia, have seen through the frail intellectual arguments on which the belief in a personal God is based." Thus, though admitting that "America has some excuse for regarding Russia as a police state," he declared his belief that "the urgent thing is not to insist on doctrines about God and the eternal life of the human soul, but to be loyal always to the spirit, conceived as a way of life based on love or mercy, on respect for personality, and on honesty or intellectual integrity in all one's dealings." He did not indicate why this should be done, if belief in God and the doctrine of eternal life is apparently unnecessary, or how it could be done in a police state.

There were other things said and done at this conference, which if I should write them down would I suppose fill a large book. I do not intend to do so. The conference was mostly a secular one, with a religious coating to it. The religious coating expressed itself primarily in this panel on religion and ethics — at which, it may be noted in passing, none of the visitors from countries of Eastern Europe were present.

MASS MEETING

The three-day sessions were concluded with a huge mass meeting in Madison Square Garden on Sunday evening. Immediately preceding that was a plenary session, in which were introduced certain resolutions directed toward "a peace program for the United States." The daily papers have given ample coverage to that phase of the conference, and there is no need to go into it here.

The result of it all? Bishop Moulton said that either it would be the beginning of something really big and significant, or it would be a complete bust. No doubt opinions differ as to which interpretation to place upon it. At any rate, the delegates from Eastern Europe have come and taken their limited part in it, the members have applauded, the pickets have marched, and New York is now returning to its usual comparative calm.

But the psychology of the whole thing has been interesting — and not too healthy. It ought to be possible to discuss these vital matters calmly and ob-

jectively. Had the conference been more wisely planned and more truly representative, that might have been possible. In that event, the conference might have served a really valuable purpose. As it was, it is the opinion of this observer that it generated a tremendous amount of heat, and at the same time shed remarkably little light.

Other well-known Episcopalians on the sponsoring committee, in addition to those previously mentioned as speakers, included the Rev. Charles B. Ackley, the Rev. Joseph Fletcher, the Rev. George L. Paine, the Rev. Clarence Parker, the Rev. F. Hastings Smythe, Miss Mary Van Kleeck, and former Vice-President Henry A. Wallace.

The resolutions committee included Bishop Moulton, Dr. Shipley, and Miss Van Kleeck.

CHURCH CONGRESS

Plans Completed for 75th Meeting

Church Congress will meet in Boston, April 26th to 28th, to help prepare the mind of the Church for issues which will be discussed at General Convention. Trinity Church will be headquarters for the 75th anniversary meeting.

Opening services will be held at Trinity on Tuesday, April 26th, at 8 P.M. The Rev. Theodore P. Ferris, rector of Trinity Church and president of the Church Congress, will be the speaker. The Canterbury Choir, made up of students from 75 schools and colleges in and around Boston, will be directed by Mr. Samuel Walter. Dr. Francis W. Snow, organist of Trinity Church, will play for the service. A new magnificat has been written especially for the occasion by Healey Willan, of Toronto, a prominent composer of church music.

On Wednesday and Thursday there will be a celebration of the Holy Communion in Trinity Church at 8 A.M. Sessions will be held in St. Andrew's Hall in Trinity's parish house. The first one, presenting the theme of the conference, "Toward Unity" will deal with unity in the home. It will consider the marriage canon. Four papers will be presented giving the opinions of a bishop, a priest, a chancellor, and a laywoman. The speakers will be Bishop Lawrence of Western Massachusetts; the Rev. James M. Niblo, rector of St. John's Church, Norristown, Pa.; the Hon. Andrew Dilworth, former chancellor of the diocese of Texas; and Mrs. Henry Hill Pierce, New York.

The second session, dealing with unity in the National Church, will be held on Wednesday afternoon. The speakers will be the Rev. Bernard Iddings Bell, D.D., consultant on education and religion for the diocese of Chicago, and the Rev. Sherman E. Johnson, professor of New

Testament at the Episcopal Theological School, Cambridge.

The third session, on Thursday morning, will present unity in worldwide Christianity with papers by Bishop Dun of Washington, and Bishop Ivins of Milwaukee. The schedule has been arranged to provide time for discussion at each session.

The closing luncheon will be held in the New England Mutual Hall with Bishop Donegan, Suffragan of New York, as speaker.

The registration fee for the conference is \$1.00. Registrations, room reservations, etc., may be made through the Church Congress Office, 233 Clarendon street, Boston 16, Mass. Copies of the program are available at that address.

WORLD COUNCIL

Member Churches Form U.S. Group

United States member Churches of the World Council of Churches concluded their March 20th to 22d meeting in Evanston, Ill., by formally setting up the organizational machinery by which the World Council program will be brought to local American Churches. They also approved a three-year study of "Evangelism in the Modern Mass Society" which is expected to find effective methods of bringing the Christian gospel to urban industrial workers.

Ninety delegates from 27 denominations voted that the United States Member Churches should succeed the American Committee for the World Council, which automatically ceased to exist with the formal creation of the World Council of Churches last summer in Amsterdam.

It was made clear that the Member Churches group does not intend to duplicate or compete with any existing national interchurch agencies. This became evident when discussion on the floor resulted in a vote to refer back to the executive committee a proposal for a joint committee with the International Council of Religious Education, to be known as the Committee on Ecumenical Education.

Similarly, the delegates referred to committee a recommendation on youth work which would have made the United Christian Youth Movement "its responsible body in the field of youth work."

The delegates unanimously accepted a proposal to create a faith and order committee to carry out in this country the proposals of the World Council's Commission on Faith and Order. The commission will meet this summer at Chichester, England.

The Study Commission of the World Council proposed studies on "The Responsible Society," and "The Bible and

the Church's Message to the World." Both were unanimously adopted.

Also adopted was a suggestion for a conference of laymen. This proposal was submitted to the executive committee.

[RNS]

Resignation Report Denied

A report that Metropolitan Panteleimon of Edessa had resigned from the World Council of Churches' executive committee has been denied by Dr. W. A. Visser 't Hooft, general secretary of the Council.

Said Dr. Visser 't Hooft on March 9th: "... we have at present no reason whatsoever to think that the story is true. If the Metropolitan had the intention to resign and if any definite decision had been made on the subject, he would surely have sent in his letter of resignation. But, as a matter of fact no such letter has been received.

"It is true that there are certain elements in the Orthodox Church of Greece which are very critical of the World Council but there are others which are very strongly in favour. Metropolitan Panteleimon belongs definitely to the second group. Before the last meeting of the executive committee he wrote that he would have liked very much to participate in the meeting but that the extremely difficult political and military situation in his part of the country made it impossible for him to leave his diocese."

THE MINISTRY

William Melish Resigns as Head of American-Soviet Council

The Rev. William Howard Melish, former associate rector of the Church of the Holy Trinity, Brooklyn, has given up the chairmanship of the National Council of American-Soviet Friendship, but remains a member of its board of directors.

Mr. Melish's chairmanship of the Council, which is on the United States Attorney General's list of subversive organizations, stirred up a controversy in the Church and provoked a diocesan order ousting his father as rector and automatically ending his own tenure.

At the annual meeting of the American-Soviet friendship group in New York, Mr. Melish asked that he not be reelected chairman.

"Increasing responsibilities of my parish have made it very difficult to give the Council the time that it deserves of its chairman," he told the meeting.

"Although there are many signs that Church leadership is throwing off its lethargy," he added, "and is now seeking to contribute to American-Soviet understanding for the sake of peace, the same

struggle goes on within the Church outside. As a clergyman, I have and now have, a peculiar responsibility to face this phenomenon."

He expressed his intention to "tribute faithfully all that I can to work of the Council" as a member of the board of directors.

[R]

INTERCHURCH

Missionary Education Movement to Join National Council

The Missionary Education Movement of the United States and Canada, representing 30 Non-Roman Communities, voted at its annual conference to affiliate with the proposed National Council of Churches of Christ in the United States of America. The vote was 47 to 19.

By this action the Missionary Education Movement becomes the sixth of eight interdenominational agencies eligible for membership in the National Council to vote approval of the organization.

The Foreign Missions Conference, North America, composed of 58 denominations and 102 mission boards, is only agency which has voted not to affiliate with the Council. The United Council of Church Women has the proposal under study and is expected to take a favorable action this fall.

Agencies which have indicated willingness to join the National Council include the Federal Council of Churches, the United Stewardship Council, the National Protestant Council on Higher Education, the International Council of Religious Education, and the Home Missions Council of North America.

Dr. Earl F. Adams, executive secretary of the planning committee for the proposed National Council, said that "this affirmative action by the Missionary Education Movement assures the creation of the National Council."

He said November, 1950, has been set as the tentative date for the constituting convention.

United Council Elects

Mrs. T. O. Wedel

Mrs. Theodore O. Wedel, wife of Canon Wedel of Washington Cathedral, has been elected chairman of the national committee of the Department of Christian Social Relations of the United Council of Church Women.

The committee at its meeting in Greenwich, Conn. drew up a statement urging that American women gain a better understanding of economic problems. The committee selected "Women and the Christian Economy" as its major theme for the coming year.

CHINA

Tseng Consecrated Assistant Bishop of Honan

Francis Y. Tseng was consecrated Assistant Bishop of the diocese of Honan, China, on March 20th according to a report received by the National Council through the Missionary Society of the Church of England in Canada. He was elected to assist Bishop Tseng of Honan in 1948.

During World War II Bishop Tseng did post graduate work at Trinity College, Toronto. He remained in Canada several years since it was impossible for him to return to China.

It is reported that Bishop Tseng is the impetus behind increasing activity at the Cathedral, Kaifeng, but that his work was curtailed by the battle between Nationalists and Communists last June. During the battle the Cathedral structure was damaged, and a quonset-hut where office and meeting hall was wrecked by a direct hit.

EUROPE

Help for Those Who Make Graves Into Churches

In one room three families live divided only by the hanging of the cheapest possible rags which sought to make something of a partition between their several 'dwellings.' Of course, there is no heat in this room—not in the hundreds of which it is typical—except the fire and there a small wood stove which gives off a bit of the deadly chill." This description is part of the report made by Bishop Larned, after he visited camps in Germany for displaced persons and refugees. Bishop Larned is in charge of American Episcopal Churches in Europe and chairman of the refugee committee of the World Council.

Such living conditions as Bishop Larned described prompted the refugee committee of the World Council, the Y.M.C.A., the Lutheran Federation, and C.W.S. to meet in Hamburg, Germany, to attempt to call the attention of the world to the German refugee problem in the hope of exciting sufficient understanding to prompt aid from international sources. For the problem "unless solved soon, will make impossible the revival of Western Europe."

A statement made by delegates to the conference said, "At the first international conference on the refugee problem to be held within Germany, we are met together to seek ways of helping those who have been expelled from their homelands. . . . The extent and magnitude of the problem indicate that the German

people cannot bear the burden and complete the task in isolation."

Bishop Larned reported that in certain communities in Germany there are more uprooted people than there are natives in the population. He said that while waiting and praying for the day they can leave for a new country and a new home many of the homeless folk busy themselves by doing handiwork in wood, silver, embroidery, and oils. "I kept thinking," said the Bishop, "what a contribution these people would some day make to the country that finally accepted them, for many are indeed trained artisans."

Everywhere in the German camps C.W.S. and Y.M.C.A. leaders, most of them displaced persons themselves, are working with camp inhabitants, encouraging them, advising them, caring for them, and educating them for the new lives they will take up in Canada, Australia, South America, and the United States.

Shelters, said the Bishop, are former barracks or military buildings. "I also noted that among them were former cheap garages, and sheds and structures of all kinds, which, because they had a roof still on them, were utilized. I witnessed several garages which had been converted into temporary churches. At one camp I remember my guide saying, 'You see the Nazis turned the churches into garages, but we Latvians here have turned garages into churches.'"

CONFERENCE RESOLUTIONS

The final resolution passed by the Hamburg conference states that the conference urges F.C.A. to earmark adequate funds to rehabilitate—under E.R.P.—refugees and expelled persons. Such action should be formalized, according to the resolution, in an amendment to the agreement between O.E.E.C. (Organization for Europe Economic Co-operation) and the allied authorities for Western Germany, and that should be made retroactive for the current fiscal year ending June 30th. The resolution urges further that in view of the international responsibility for this problem, the proposed amendment should authorize E.R.P. aid for the German Refugee Program as on a grant basis without establishing a "claim" against Germany. The resolution also advocates that the Refugee Program be worked out in accordance with E.R.P. policies of "self-help and mutual cooperation" and under the provisions of the United States Foreign Assistance Act. Proposals for action were formulated under the headings of industry, agriculture and rural settlement, emigration and redistribution, education and training, and the task of the churches.

HUNGARY

Cardinal Mindszenty in Prison Hospital

Joseph Cardinal Mindszenty, imprisoned primate of Hungary, is in the hospital of Budapest Concentration Barracks, it was learned in Budapest.

The cardinal's physical condition was described by a reliable informant as having "worsened suddenly" and he was recently transferred from his cell to the hospital.

Roman diocesan newspapers in the United States published a Rome dispatch last week quoting Hungarian refugees in Vienna as saying that Cardinal Mindszenty was suffering from pneumonia and was "mentally shaken."

The same sources labelled as "exaggerated" a rumor that the cardinal was dying, according to the Rome dispatch.

It was also learned here that Dr. Kalman Kiczko, the lawyer who defended Cardinal Mindszenty at his trial, received official permission to visit the primate at the hospital but was denied admittance when he arrived at the prison.

[RNS]

PUERTO RICO

St. Just's Is Publicized

A half page of Puerto Rico's newspaper, *The World*, was recently devoted to articles on St. Just's, the Episcopal agricultural school near San Juan.

William Lee Richards is headmaster of the school which is the only one of its kind on the island. The school has three notable features: its students are carefully selected, they are taught how to make use of apparently useless materials, and they apply in the fields in the afternoon what they learn in class in the morning.

Students not only put the land to good use by raising food products, but in so doing, they gain access to foods that will improve their diets. Operations costs are cut to a minimum since students do almost all the work. The employed service staff has only two members; both of them work in the kitchen.

A concrete church is under construction and plans are being made to build a school building that will accommodate 160 boys.

The school is administered by the Episcopal Church but students of other communions are admitted and their religious ideas respected. All that is required is that each profess some religion and aid the church of his choice.

"The important thing is that each student be a Christian," says Mr. Richards.

The Bishop of the Beatitudes

By the Rev. Gregory Mabry, D.D.

Rector, St. Paul's Church, Brooklyn, N. Y.

RECENTLY a small group of New York clergy and laymen sat at meat with a Chinese bishop, the Rt. Rev. Michael Chang, the Apostle of Fukien. At the end of the meal he spoke for a brief ten minutes. But in that short space a simple meal of Christian fellowship turned into an experience none present will ever forget. What he said made our hearts to burn within us, opened our understanding, and moved us to bear witness to Him of Whom he spoke. The Apostle Michael's words were powerful because of what he is. So let me attempt a miniature of him.

Men have often wondered what our Lord looked like when incarnate, since no artist's conception is wholly satisfying. Perhaps the best way to find out is to study and meditate His Beatitudes; for they provide a composite picture of Him. Moreover, He can be discerned in degree in the mien of His disciples, particularly in those who studiously imitate Him, and company closely with Him; for men do become like that which they admire, and they do come to resemble what they think and believe.

Bishop Chang looks like the Beatitudes! If you are so fortunate as to see him you will confirm my portrait.

THE LAND OF THE BLESSED

The Bishop's diocese includes the entire Province of Fukien, which is as large as New England, omitting part of Maine. It lies in the southeast of China, northeast of Hong-Kong, south of Shanghai, and opposite the island of Formosa. It has a population of 15 million. It is celebrated as one of the most beautiful provinces in China, a land of green hills and silver streams. Its terraced hillsides are famous the world over for its tea, and its lacquers are works of art. But it has yet another claim for distinction, for Fukien means "Blessed Province." The Apostle's see city is Foochow, the capital of the Province; and Foochow means "Blessed City." To this Blessed City and Blessed Province has come Fu-Ing, "the Blessed Sound or News"—the Good News, the Glad Tidings, the Gospel of Christ. We remember now Christ's Beatitudes are the Blessed Studies.

The Christians in this Land of the Blessed more closely approximate the Beatitudes than any other current group of whom I have heard. They are poor in spirit—pious. They mourn—they crave for, pray for, and strive for the establishment of God's Kingdom among all men. They are meek—they confidently depend upon God. They hunger and thirst after righteousness, justice—

they long for God's merciful fulfilment of His promises. They are merciful—behold their good works! They are pure in heart—single-minded and whole-hearted in their purpose. They are peace-makers—they literally spend their lives hailing the Prince of Peace and heralding the Gospel of His Love. They are persecuted for their religion—behold their martyrs! They rejoice in their sacrifices for Christ's sake—for they know that thereby they are establishing the heavenly Zion. These Christians are saints in the New Testament sense—the dedicated ones.

While they are the poorest of the poor of China's many poor, mostly farmers, yet their 20,000 in numbers and amount of work attempted makes Fukien the largest diocese in the Holy Catholic Church of China. It often happens that people who have only one meal a day, or at times only one meal in two days, still give generously to the Church. They are so devoted to our holy religion that out of their penury they contribute 70 per cent of their diocesan budget, the remainder coming from missionary societies in England, where the Church itself is sorely in need.

CEASELESS INCENSE

The Bishop likens the work of his diocese to the three legs of an old Chinese censer:

1. The evangelistic and pastoral work: Scattered over a wide area, there are

THE LIVING CHURCH RELIEF FUND

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Canterbury College

Previously acknowledged	\$ 364.00
A. L. G.	100.00
	\$ 464.00

CARE for Old Catholics

Previously acknowledged	\$7,590.39
Episcopal Business Women's Guild, Kansas City, Mo.	10.00
	\$7,600.39

Middle East Relief

Previously acknowledged	\$ 860.50
Mrs. Charles H. Boynton (Jerusalem) ..	25.00
Rev. and Mrs. E. S. Ferris (Jerusalem) ..	25.00
	\$ 910.50

New Guinea Mission

Previously acknowledged	\$3,084.36
Rev. J. A. Welbourn	10.00
	\$3,094.36

some 250 churches and mission halls. At present there are fewer workers than ever; and because of the almost limitless Chinese inflation they are pitifully underpaid. A handful of priests—38 in all—assisted by some 120 catechists are trying to cope with this gigantic task.

2. Educational: The Bishop tries to make it possible for all his people to have a Christian education—from kindergarten up. There is an elementary school in each of the 12 deaneries of the diocese. There are three junior middle schools; and situated in Foochow two senior middle schools, one for boys and another for girls. The 17 schools have an enrolment of more than 5,000 pupils. At the top the diocese has a share in Fukien Christian University, the Bishop being the chairman of its board of trustees.

3. Medical: The diocese maintains eight hospitals; four schools for the blind of which Fukien has so many; and five sanctuaries for lepers.

"THEN THE DISCIPLES DETERMINED"

Fukien's most pressing needs are:

1. A fund for the relief of its clerics and other Church workers, whose stipends afford only a submarginal living at present.

2. Money for a home for retired catechists. These women are either single widows. On retirement they have neither pension nor home. There have been cases when on retirement these faithful servants of God faced starvation. Bishop Chang wants a home for them in their retirement, where they can at least have a roof over their heads and nourishment for their bodies, and a comfortable life of Christian companionship and worship.

3. A central church is needed in Foochow for the graduates of our Church schools. A site has been bought, but there is no money to build. The Bishop wants to win the young people to Christ, and hold them fast through the Church.

4. Fukien needs money for its for fishing communities, there being about one hundred persons in each. They are the most destitute and despised people in China, who live in boats, and whose only home on land is the Church. Even in winter they have hardly anything to wear. The Bishop wants to establish a school in each community, for besides the need for food, clothing, and books, the children must be taught. The school would cost about \$1,200 each.

The Apostle Michael is indeed faced with a colossal task, what with his stu-

undermanned, his work undernourished, all his workers underpaid. To try to overcome these handicaps, in 1946 he launched a Five Year Forward Movement, which should be consummated in 1950, the centenary of the Coming of the Church to Fukien.

A DECADE OF PATIENCE

It was in 1850 when the Church of England, through the Church Missionary Society, came to Fukien. For ten long years there was not one single convert. The first missionaries were a priest and a physician. The prospects were so promising that at the end of two years the former was transferred to another mission, while the physician carried on alone. But at the end of six years his health broke from overwork, and he returned to England to die.

Then a quartet of missionaries came, but within two years two had died and one had broken in health. In less than ten years three missionaries had died, and he given his health!—and still no converts.

So the Home Committee decided to abandon Fukien. But the one man left judged that the barren tree be let stand at one more year. Before that year's end he baptized four converts, but three quickly apostatized, leaving one only, who later was to become the doorkeeper of the House of the Lord in Foochow, and whose son became a catechist, his grandson a priest, and his great-grandson a physician, both of the last still serving the Church in Fukien. At long last patience triumphed and the barren tree bore fruit.

A MARTYR AT EVENSONG

Rooted in the patience of those pioneers of Christ, the Church in Fukien was to be given the sap of life by its martyrs. In 1876 the Church gained its first martyr, Blessed Ling Chek Ang, Chinese farmer. One Sunday morning the pagans attacked the little group of Christians at their worship, threatening to kill them should they refuse to renounce the Faith. In answer, with quiet confidence the handful of Christians returned as usual for Evensong. At *Nunc Dimittis*, "Lord, now lettest Thou Thy servant depart . . ." the fanatic mob broke in upon the singing Christians—and Ling Chek Ang won the crown of martyrdom. One of his descendants is a well known priest in China today.

In this year of the sowing of a martyr's blood the Rev. Robert Stewart arrived from England. Later, on a furrow home, he said to a friend, "I have only one regret, I have not been allowed to suffer for His dear sake."

THE RETREATANTS' OBLATION

In late July of 1895 Robert Stewart opened a retreat for eight of his fellow-missionaries, in quiet Hwa-sang, lying in

the peaceful hills behind Kutien city. On the last evening of the month the nine retreatants closed their devotions with an act of dedication, in preparation for their corporate Communion the next morning, and to sustain them through the coming year's work. They said in chorus:

"And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee."

Their sacrifice was accepted! At day-break they assembled again and received our Eucharistic Lord. As they turned from the altar a shrieking band of pagans suddenly burst upon them—and all but one of the oblates laid down his life at the altar steps for Christ in Fukien. These are they whose names are written in the Book of Life:

Blessed Robert Stewart
Blessed Louisa Stewart
Blessed Hessie Newcombe
Blessed Elsie Marshall
Blessed Flora Lucy Stewart

Blessed Mary Ann Christian Gordon
Blessed Harriette Elinor Saunders
Blessed Elizabeth Maud Saunders

Once more the blood of the martyrs became the seed of the Church, for from that time on the Church in Fukien flourished, although from time to time the supreme sacrifice for Christ has been made by other Christian workers. In 1930 two missionaries and a group of Chinese Christians were martyred. As late as 1934 the Apostle Michael's own cousin, his cousin's wife, and all his family were slain in one district; a teacher and his wife in another; and in a third two catechists went singing to their martyrdom.

O Holy Martyrs of Fukien,
pray for us Episcopalians;
that we, following your
missionary zeal, may provide
the Apostle Michael
with means to water the
seed of your sacrifice,
that Fukien may become the
Kingdom of Christ's Beatitudes.
Amen.

A Layman Visits Seabury House

By MORTON O. NACE

ON a cool crisp evening in January, we turned off the main Highway outside of Greenwich, Connecticut, where a small white sign read "Seabury House." As we drove up the main road between the stately row of trees, we saw before us the tall white columns of Seabury House shining in the darkness from the lights which illuminated the porch and from the friendly glow of lights that came from within. This was Seabury House where we were to hold a meeting of the National Council of the Brotherhood of St. Andrew and where we were to be guests for two wonderful days.

As the cab unloaded we walked up to the door and at once we were cordially greeted by Mrs. Gunther—the hostess at Seabury—who at once made us feel at home and at ease. The homey atmosphere and the attractive furnishings made us feel indeed as if we were in a private home. We were shown to our rooms which open through corridors off the stair well and found pleasing and clean bedrooms and everything possible for the comfort of the guests. The quietness of the countryside and the restful beds made the early hour rising for Holy Communion a real joy. The simplicity of the chapel made the service most inspiring and members of the council seemed to feel the spirit that prevails at Seabury House

as the Rev. Arnold Lewis celebrated.

Breakfast after the service was a pleasant surprise as the delicious food was served in a quiet, orderly manner in the lovely dining room. Plenty of food was most satisfying indeed. We were to find out through lunch and dinner that all of the meals at Seabury are something to brag about.

During the course of our meetings we had the great pleasure of having Bishop Sherrill present. We were told of the story of the acquisition of Seabury and the fine work that has been done in renovating it for the purposes of the Church and members of the Church staff. We went on a tour of the residences of those who live at Seabury and all of us were impressed. The Church indeed owes much to Bishop Sherrill for his vision and for raising the funds single-handed to purchase the property and to renovate it for use by the entire Church and provide residences for at least some of the staff members of the Church Mission House.

The ideal location, the delightful setting, the simple but effective appointments, the usability of the buildings and entire atmosphere makes Seabury House a credit to the entire Church and worthy of the support of all in its development over the years and steady improvement in all its activities. Our visit was a joy and one long to be remembered.

The Perspective of Passiontide

WITH Passion Sunday, we enter into the final fortnight of Lent, the intensification of our spiritual pilgrimage toward the supreme sacrifice of Calvary. Now the ornaments and holy pictures in our churches are veiled, and the shadow of the Cross begins to enfold us. Lenten services are multiplied; even those casual Churchmen upon whom the demands of Lent sit lightly begin to be conscious of the Church's invitation to draw apart from the world a while and to seek the things of the spirit.

As we enter upon this holy season, the Church sounds a simple and straightforward note in its collect for Passion Sunday. "We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord." How modest this prayer seems to be, and yet how completely it overturns the world's standards and re-orientes us to the timeless standards of the Eternal God! We affirm that we are *His* people, and it is to His goodness, not our own virtues, that we appeal.

This is not the way of the world. Specifically, it is not the way of the United States of America in this twentieth century. For we are nurtured on the idea that we must express ourselves, that we must project our institutions and our concepts into all the world, that upon our shoulders rest the government and the welfare of all the peoples of the earth. There is grave danger in this growing attitude, danger that the America that we love may become spiritually and morally arrogant, and that we begin to confuse the Scriptures with the Marshall Plan and the Creed with the Atlantic Pact. From this kind of false doctrine, this heresy and moral schism, good Lord, deliver us!

From the dawn of history, in the providence of God there has been in almost every age one race, one nation, or one people, upon which has been laid the heavy burden of superior power. At one time it was the Egyptians, at another the Babylonians, at another the Greeks, at another the Romans. Generally this power has been achieved by the sword — and, true to prophecy, by the sword it has passed away. But whatever the source, the power has carried with it responsibility in proportion, the responsibility for right use of that power in the government of God's people. And at each stage in history the nation or the race or the people that has held that power has failed to measure up to its responsibility — and in time the power has been wrested from it and given to another. Such is the history of the rise and fall of whole civilizations.

Today our own nation bears in unprecedented measure this burden of power. The influence of the

United States in every nook and cranny of the world far exceeds that of the Roman Empire at its height and because we are a democratic nation, every citizen shares in that power — and in the responsibility that is inseparable from it. It is a sobering thought, and one with which most of us have scarcely begun to wrestle.

There is nothing either good or evil in power itself. It is the way in which it is used that is right or wrong. Power is like money — it is a means, not an end; and it is only when it becomes an end that it acquires the nature of evil. It is not gold, but the love of gold, that the Scriptures stigmatize as the root of evil. So, too, it is not power but the abuse of power that corrupts a nation or an individual. And it is the temptation to abuse of our national power that is the greatest threat to our nation today.

IT would be wrong to attribute our national power to any moral superiority on the part of the American people. That would be a greater heresy than the Nazi doctrine that the Nordic peoples were superior because of some supposed inherent physical and mental attributes. But it would be equally wrong to deny that the free institutions that are the bulwark of our liberty, and the redeeming features of our material power, are rooted and grounded in the Christian faith. The important thing for us to do is to view our problems and our opportunities in the perspective of Christianity, as did our forefathers in their moments of vision and inspiration.

Our gravest danger today is that we accept the power, the wealth, and the relative ease of living that have come to us through the sweat of our forefathers and the beneficence of our geographical position as the fruit of our own inherent merits, and that we divorce them from the moral and spiritual power that comes only from faith in God. This is our besetting temptation, both as individuals and as a nation.

The lesson of Passiontide is a lesson in perspective. God calls us to look at the world, not as it appears from the steps of the Capitol in Washington or from the viewpoint of our own individual lookout tower, be it high or low. He calls us rather to look at the world as seen from the Cross. And from that point of view everything looks quite different.

Is the question one of world government? God calls upon us to answer it in terms of His Kingdom. Is the question one of relations with Soviet Russia? God calls upon us to answer it in terms of divine sonship and human brotherhood. Is the question one of atomic power? God calls upon us to answer it in terms of His sovereignty. Is the question one of

relationship with others — at home, at school, in the factory, in the parish, in the community? God calls upon us to answer it in terms of Christian worship.

We need this lesson, today perhaps more than ever. We need it in every aspect of our lives, personal, corporate, national, and international. For we in America are, in a special way, the chosen people of this generation — chosen to be entrusted with the power that can free the world or blast it to bits. And yet a sobering thought that every nation in the past has held power even approaching this distantly has succumbed to the temptation to abuse it, and — in a few years or a few generations — has been overwhelmed and destroyed by it.

Let us indeed beseech Almighty God, not that we may force our ideas upon less fortunate people, whether in our own communities or in the world community; but that He may mercifully look upon His people — all of them — and that by His great goodness they may be governed and preserved, both in body and in soul. Let us ask this sincerely this Passion-week, through Jesus Christ our only Lord and Saviour.

Most Worthy Cause

TO THOSE who think of martyrdom in terms of bygone centuries, the article in this issue entitled "The Bishop of the Beatitudes" will come as something of a shock. Bishop Chang of Fukien, along with other bishops, priests, and lay missionaries in China, is to reckon with martyrdom as a contemporary phenomenon of today and tomorrow, and as a vocation to which he may himself be called. Such a realization invests the Faith with a stern reality that is too often lacking in our comfortable stay-at-home American Christianity.

To meet Bishop Chang, or even to hear him preach, is a rare treat. Dr. Mabry does not exaggerate when he says the Bishop "looks like the Beatitudes." He has that rare quality of so emanating his devotion to our Lord that almost instinctively one exclaims: "There is a really good man." Yet it is not his personal goodness but his zeal for souls that makes this quiet Chinese bishop a power for Christianity in a land torn by conflict and wide open to anti-Christian propaganda.

We know our readers will want to help Bishop Chang in his tremendous task of Christian evangelism in a vast diocese that is literally built upon the foundation of modern martyrdom. Our first thought was that we would ask our readers to supply funds for the purchase of a jeep, which would be of inestimable assistance in enabling him to reach inaccessible parts of his diocese. We found, however, that the difficulties involved in so apparently simple a task as buying a jeep and shipping it to Fukien are tremendous. There are export licenses, import licenses, embargoes, 100% taxes, and the risk of requisition either by the Na-

tionalists or by the Communists with which one would have to contend. It seems better, therefore, simply to present Bishop Chang with a sum of money, which he may use for any forward work in his diocese in his discretion.

There are many such opportunities for forward work. There are the fishing communities, which need facilities for living and worship. There is the need of a boat, a motor sampan, to reach these people who are rarely ashore. There is the need for a central church in Foochow itself, the Blessed City. And there is need for other churches, for schools and orphanages, for homes for the aged and infirm, for hospital facilities.

We therefore gladly open our columns to contributions for this worthy purpose, and we hope that our readers will contribute generously; so that when Bishop Chang starts back to his diocese in June or July, we may present him with a substantial check for his centenary fund, in the name of THE LIVING CHURCH FAMILY. We hope that many of our readers will send an Easter gift for that purpose, and will make it as substantial as possible.

Checks should be made payable to THE LIVING CHURCH RELIEF FUND, marked "For Fukien Diocesan Centenary Fund" — or simply, "For Bishop Chang's work." They may be designated as memorials if desired. And they should be sent to THE LIVING CHURCH, 744 N. Fourth St., Milwaukee 3, Wis.

A Godly Counsellor

IN THE death of Dr. Leicester Crosby Lewis that part of the Church Militant called the Anglican Communion has suffered a grievous loss; but the Church Expectant has gained a well seasoned and patient pilgrim.

Fr. Lewis' official cure was St. Luke's Chapel, Trinity parish, New York, where he did outstanding work; but, in fact, he was the Gamaliel of this generation of the Episcopal Church. Since the death of Fr. Huntington in 1935 he has been its most sought out priest. Bishops throughout the Anglican Communion constantly consulted him; a number of scholars on two continents solicited his opinions; and a host of priests sought his theological, spiritual, and pastoral guidance, by correspondence, in his study, and kneeling in his confessional. He was in constant demand as a preacher, lecturer, and retreat conductor. No doubt his years were shortened by his generosity in meeting those requests. But if his followers worked him hard, they also rewarded him with their complete trust and love; and his fellow-priests both in Philadelphia, where he served for a quarter of a century and in New York bestowed on him every honor at their disposal.

Fr. Lewis was a deeply and widely learned scholar, indisputably the Episcopal Church's best all-round scholar. Yet, on the other hand, he was so friendly,

so patient, so gentle, so harmonious, so understanding, so considerate, so kind, so penetrating, so common-sense. Given such qualities of heart and mind, consecrated to and by the priesthood, it is understandable why he came to be the Episcopal Church's most trusted theological and spiritual counsellor of the past decade and a half.

An ecclesiastical historian by profession, he was equally learned in the fields of New Testament criticism, dogma, moral theology, and apologetics. He was the author of an impressive number of learned theological treatises in German, French, and English; and a frequent and popular contributor to religious journals. He held doctorates, both earned and honorary, from the University of Pennsylvania, Columbia, and the Philadelphia Divinity School; and no one bore them more worthily or modestly. His vast learning was at his fingers' tips; it had passed through the crucible of experience and had become wisdom; and he articulated it in terms both intelligible and winsome. He was a great teacher of the things pertaining to God.

But he was a great counsellor and a great teacher because he was a great priest. And one sensed that he was a great priest because he was so truly a humble disciple of our Lord. Perhaps his most resplendent achievement in life — and his richest bequest to us — was his fortitude and patience in the face of the harsh adversity which beset him at one period in his life. We thank God for his life, his work, and his example, even as we pray for his soul. May he be partaker of everlasting felicity.

The Pact is Not Enough

THE Atlantic Pact, soon to be submitted to the Senate for ratification, represents unquestioned advance toward a world free from the fear of war. It recognizes the common cultural and economic interests of the North Atlantic community, for the sake of which American troops have twice landed in Europe. It binds these interests with those of all the Americans who are already united in the Rio Pact. In extending the Monroe Doctrine to the Elbe, in fact to the Brandenburger Tor, if we take the Berlin air-lift into account, the pact modernizes our defense outlook and mechanism.

Yet such is the lag between science and diplomacy that the pact represents the age of the B-29, already outmoded by the B-50. In another respect too it is already obsolete. The pact aims at defense in case of "armed attack." Hitler used this method on both fronts, but only after he had softened up his neighbors by ideological infiltration. Hitler, however, was crude and his basic idea selfish and parochial. Communism has world-wide ramifications and domesticates itself readily among the frustrated anywhere. It does this not by "armed attack" but by boring from within. Here is where the Atlantic Pact may prove to have

a soft under-belly. The Communist successes in China in the face of American assistance to the national government, are a warning for the rest of the world.

What interpretation would be given under the Pact to the establishment of a Communist government in one of the Atlantic States by normal processes—the ballot box—with or without wholesale fraud and intimidation? In spite of the present trend away from Communism, its ticket still has a quarter more of the actual voters in France and Italy. The experience of Central Europe shows that a majority is not required to put the Communists in the saddle. Some turn of destiny, perhaps ineptness of the democratic parties, might put Thorez or Togliatti on top without "armed attack." Would the Atlantic Pact then come into play? Against whom—one of its satellites?

Fortunately, the E.R.P., the Exchange of Persons, and many other measures are at work consolidating the gains for democracy in Western Europe. These are the best defense. A pact is as strong as the will to carry out its terms, and the best bulwark against Communism is free will, a healthy economy and just social order. With such conditions in the North Atlantic—on both its shores—and with the Pact as an insurance policy, the tensions that exist may prove to be stimulating and purifying, leading to better things, not to worse. But the price of security, as liberty, is eternal vigilance; and that is as important on the social and economic fronts as it is on the military one.

Mrs. Ivins

THE HEARTS of THE LIVING CHURCH FAMILY go out to Bishop Ivins of Milwaukee in sympathy on the death of his beloved wife, Sarah. The Bishop of Milwaukee is one of the two "Bishops of THE LIVING CHURCH" (the other being the Bishop of New York), and Bishop Ivins has served THE FAMILY as a wise counsellor, steadfast supporter, and spiritual father for many years.

Mrs. Ivins fulfilled the exacting role of a Bishop's wife with wit and discretion. Never voicing an opinion on debated matters of diocesan policy, she nevertheless took a keen interest in all forward-looking projects; and even during the last four years when she needed oxygen constantly, she was to be found gracing diocesan meetings with her presence and vigorous personality.

Though she never gave unsought advice, she was a tower of strength to priests and bishops, and to lay people in many parts of the world, through her level-headed and sympathetic counsel in times of stress.

Mrs. Ivins did much to make the diocese of Milwaukee a happy family and her departure is a personal loss to each member of the diocese. May the Lord God grant her eternal rest and may light perpetually shine upon her.

Why I Am Staying in China

By the Rev. Charles P. Gilson

China Missionary of the Episcopal Church

MANY times, over the past six months, I, as a missionary in China, have been asked, "Why don't you go back to the States?"

On page two of the Lenten issue of *Forward-Day-By-Day* pamphlet, appeal is made for missionaries. "Will you offer for Church service overseas?" China's name is conspicuously absent from the list of missionary fields that follows the appeal. This seems to imply that we are all through in China, that it is no longer a field of opportunity and needs no more missionary help.

I do not believe that we are through by any means. Our opportunities may be curtailed for a time, but we are not through, and we must come back. That is one reason, and a strong one, why I am staying in China. However, my basic, and compelling reason for staying in China goes much deeper than that.

Missionaries to China have always been confronted with problems and crises, ever since Christianity was first introduced to the country. They have had to meet conditions, and make decisions which have taxed every last ounce of their resources, fortitude, and faith. Each one, in making these decisions, has had to weigh not only his personal considerations, but also those of his Chinese friends and associates.

Now, today, with China in a new crisis, the Church in China and the China missionaries are again faced with the need to make decisions. This time, however, they are up against a new challenge presenting new problems, new potentialities, new fears, and new opportunities to prove—or let be disproved—that Christianity is firmly established in China.

Many of our American missionary associates have already left China. Most of them have had good and sound reason for having so decided. Many, against their own wishes, have been ordered to leave by their home boards, or have been compelled to leave by ill health or family situations.

This statement — my reason as to why I am staying in China — is written in the first person, singular, but it is my wife's statement, too. It is the reason why we are staying in China. It is a declaration, as it were, of principles, ideals, and faith.

I suppose I have always been somewhat of an idealist. My background is that of the average businessman: I had been moderately successful for 25 years when I became a missionary. Had I not

given up that life my future economic security would have been practically guaranteed. As I matured I found myself more and more inwardly rebelling against the lack of Christian ethics in business, and against the failure of so many Americans to contribute actively, or to share their talents, abilities, time, and faith in the building of a more Christian world civilization.

As is so common with many American businessmen, I made no effort to carry out actively my passive convictions . . . other than the small part I took as an average layman in my home parish and diocese. Finally, the opportunity to enter mission work presented itself, and I realized I could not refuse to take advantage of it without being guilty of gross hypocrisy.

BURNING BRIDGES

When I finally sailed for China, I had burned most of my bridges, both mental and material. I was entering a life full of obligations, of opportunities to put into practice my faith and my ideals, of opportunities to share whatever I might have of faith and ideals with others I believed less fortunate than I. It was an opportunity to bring to the Chinese perhaps nothing more than an example, but even that might prove to them that Christianity can and will provide a life of peace and happiness. When I took this step, I knew the course I had laid out for myself would not be easy. It has not been easy, and it never will be. I was no longer a young man. I was settled and matured in years, used to the life to which I had been born, and in which I had lived, and to its comforts and amenities.

It takes time to demonstrate proof of these convictions and ideals I brought to China with me. It cannot be done overnight. No matter how long I stay in China, I will only have just started, so how can I leave China now? Whenever the time may come that I will have to leave my work here, whatever the cause may be, I will still only have scratched the surface in the attainment of what I am trying to accomplish. Therefore, I must take every possible advantage of the little time I have, and, please God, I will stay my time out and do as much as I am able.

I came to China with my eyes open, realizing I must be prepared to meet and accept any of the many possible eventualities that might be met in the life of a China missionary. We are thankful

that my wife, two boys, and I were together until recently.

Because of present conditions in our part of China, it became apparent that if our two boys stayed on with us, their education would be interrupted, thus further delaying their plans for returning to China permanently. Therefore, it seemed wiser to all of us for the boys to return to the States in January. We will miss them, because we have always been a closely knit family. We were prepared for this, however — at least mentally — and we certainly cannot feel sorry for ourselves. Perhaps my wife and I will sometime have to be separated. I hope this will never be necessary, and I doubt it will, but we can meet that and take it if and when we come to it.

When the first official announcement was made urging all American nationals to leave China immediately unless they had "compelling reasons for staying," many Americans were evacuated. The Chinese were thrown into a panic of fear and uncertainty. As a result, many of them left their homes and fled to other locations they thought would provide more safety. Many of them have now returned to their homes, not having found either the physical or the economic safety they sought.

Day after day, Chinese — both Christian and non-Christian — come to me and ask me what I am going to do. As soon as I assure them I never had any intention of leaving, and still do not have, they invariably say "then I will stay here." So how can I leave China now?

Day after day, Chinese come to me seeking advice concerning their families, their homes, their health, their finances, and their faith. Many of them have complete and absolute faith in the sincerity and wisdom of us American missionaries. To whom will they turn for advice and help, and the strength they seem to gain from our strength, if we leave them? How can I leave China now?

The average Chinese seems to believe, and rightly so, that future conditions should bring no more personal danger to us Americans than to themselves. If I left my friends now, they could not help but believe that I ran away because of fear. Immediately there would come into their minds a doubt as to the strength of my faith. In my immediate vicinity, there is still no danger and no real hardship conditions under which we must live. So, why should I leave China now?

There is no doubt that eventually

some of us will be unable to carry on fully the particular mission work that we have been doing. But numberless ways will remain by which any of us can help the Chinese, ways by which we can prove our faith. They know that I can leave China now, while most of them cannot leave. Ever since Christianity first came to China we have taught, and preached, and lived by faith. It seems to me the least I can do is to give evidence

that I believe my own words. I hope to stay and be a Christian, even if I cannot carry on my normal work. I am convinced that one can be a witness even under imposed inactivity. I have met danger before and have known fear and terror, but my faith has come through—or I should say my faith has brought me through. If I should be faced again with personal danger, I hope that my faith will be strong enough to meet it. I be-

lieve it will, but why not wait and and give my faith a chance? So, how I leave China now?

Perhaps I shall be forced to leave China before I choose to do so. Perhaps that time may come when, by staying I would be a burden, or cause hardship or danger to my Chinese friends and associates. Then of course I would leave. Perhaps the time may come when our home mission board cannot provide

EVERYDAY RELIGION

Jesus Among the Gadarenes

V. They Besought Him to Depart

By Bishop John of Brooklyn

Translated from the Russian by S. Taneyev

"AND the herd ran violently down a steep place into the lake, and were choked."

What happened after that?

"When they that fed them saw what was done, they fled and went out and told it in the city and in the country. Then they went out to see what was done. . . ." From all sides did the Gadarenes gather to see what happened. The subsequent narrative of the Gospel makes us presume that these people were attacked primarily by curiosity. Also in our day curiosity often precedes many other psychic impulses, not only the bad ones but good ones as well. It even frequently precedes charity and compassion. It antedates fear and the instinct of self-preservation. An "event" is as necessary to men as bread. Perverted human nature contemplates the world not as the reflection of celestial harmony, in which every little thing is valuable, because of its immediate relation to the great entity of God's world, but as a tedious absurdity which resolves itself into the search for a variety of pleasures and where events of varying curiosity take place. Men rush to obtain "news." But "news" only blocks access to the divine mysteries.

Evidently the Gadarenes hurried to witness the extraordinary event. . . . "And came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed and in his right mind: and they were afraid."

Fearful and awesome the event was indeed. Clearly a miracle, an act of supernatural power. Not merely the healing, but, in truth, the resurrection of a man who used to live in the tombs.

The miracle required no further comment. Yet witnesses "told" the comers from the city and the country "by what means he that was possessed of the devils was healed."

What happened after that? . . . Of course one would think that the people fell on their knees in gratitude to God for the coming of the great Healer; that they rejoiced over the salvation of one whom they had seen perishing for so long; that they told the Saviour of others possessed and sick and asked Him to heal them as well; that they invited the Saviour and begged Him to bring them joy by penetrating more deeply into their country. If only it had happened that way! But what actually took place was very different.

Having destroyed the swine, the demons, although they had not been permitted to reënter men, were nevertheless satisfied to see their own feelings and desires reflected in the Gadarenes.

The inhabitants of Gadara asked Jesus to leave their boundaries. . . . "The whole multitude of the country of the Gadarenes round about, besought Him to depart from them."

Let him, who has never been guilty of that sin, throw the first stone at them! My conscience does not permit me to do so, although I feel the terrible sinfulness of their act. To forbid the incarnate, living God, the Creator of heaven and earth to enter their country and their houses! What can be more extraordinary and monstrous? And yet there is hardly any act more ordinary than this. Every one here on earth is guilty of it. Guilty are all those who do not look up to heaven and who do not raise their eyes to the Son of Man. Every day

and every hour we prevent our Lord and Saviour from entering our precincts; we do not let Him in, Him who stands by our hearts.

"Behold I stand at the door and knock." (Rev. 3:20). Who opens it to Him? Who rejoices at His knocking? Who hears and retains His voice? Who remembers Him amid the routine of his life? Without even mentioning the inner, more subtle and persistent repudiation of His spirit, unseen in the world, except by the angels, how much overt, rude and impertinent inobedience to the will of God, how much rebellion against Christ's truth.

In this, His own world, Christ is as much persecuted as He was in His Judea.

The Gadarenes who refused to let Him enter their country, were, nevertheless, better than humanity today.

"Then the whole multitude of the Gadarenes round about, besought Him to depart from them." Just think, they besought the Lord. Does any one beseech the Lord today, that He should leave this or that country? This would be too God-fearing for the modern! In our day the Lord is simply ejected from the human heart from the mind of the youth, from the holy prayer of a child. He is rudely forbidden to enter a human heart. How many false theories there are concerning Christianity! How many lies about the Son of God! How much is He despised in many human teachings! How distorted is His divine face and how His truth is debased!

It is not for our European countries to judge the land of the Gadarenes. Nor is it for modern civilized peoples to condemn the people of Gadara.

ances to support me and the work I am doing in China. Then I would have to try to find other means of support, which would be difficult if not impossible.

AMERICAN SUPPORT

We have been hearing alarming rumors lately that the people in the United States, particularly our own Church people, are showing a rapidly decreasing interest in China and our China mission work, and, therefore, that the contributions for the work here are rapidly decreasing. We hear recurring comments that it is a waste of effort and money, to pour more good money after bad down the "Operation Rat-hole."

Over the past 100 years we have built up a tremendously strong Christian group in China, with the help of our medical, educational, and Church institutions. China has never been wealthy, and now it is nearly destitute economically. The Chinese cannot take over and carry on alone the work we have established, so are we going to drop them like a hot potato and run? The support of the American people was never more critically needed than now. Suppose we have to curtail some of our mission work, and reduce our mission staff for a while? Suppose the time might come when we cannot receive supplies and funds into China from the United States? That cannot be a lasting condition; it is not the nature of the Chinese people to allow such a condition to last for long. So, if all of this should happen (and it is entirely possible it will not) why not meet that when we come to it? Let us realize that we must keep building up reserves against the time when we will be back in full strength, needing more support than ever, or than may normally be available at that time, in continuing that *we* started, and what we have tried to show the Chinese we believe in.

Referring back to the appeal for mission workers, mentioned above. Now is the ideal time to recruit missionaries for China — if we believe, of course, that we are not all through here. There must be many young people who would welcome the opportunity to start now to prepare themselves for service in China. A period of careful and skillful training for service in the China mission field would be invaluable. To be wholly efficient, a China missionary should have a good understanding and speaking knowledge of the Chinese language. Few people realize that by studying constantly for a year — even though the study is part-time — one can acquire an elementary speaking knowledge of Chinese. Therefore any recruiting program in the United States for overseas missionaries should by all means include language preparation and other study before actual service in China.

All of us have frequently heard the

old sentiment, namely, why spend time, resource, and money trying to force a new religion down the throats of a people who don't want it, who have been perfectly satisfied and happy with their own beliefs over thousands of years. The only foundation for such a statement is lack of knowledge of what our mission is doing in China and of the policy it follows. For instance, when a non-Christian is ill, it is because he has faith in our doctors that he comes to one of our hospitals. While he is in our hospital Christianity is not forced on him. He is exposed to Christianity, by the care and attention he receives. He may never become a Christian, but he will always be welcomed back to our hospital if the need arises.

We have something to give these people. We have something to give people the world over. The Chinese people are human beings, just as much so as we Americans are. Most of us Americans have inherited Christianity and all its benefits, and are prone to take it for

granted. A third or fourth generation Chinese Christian is a rarity.

Think of this, also. The present situation in China is largely due to the influence of our western civilization. Any nation with such vast potential resources as China, has always been exploited by other cultures and civilizations. For some reason or other, in all of history, any evil influence is always more strongly felt, and has a more telling effect, than the good. So, the social, cultural, and moral evolution in China has followed a normal pattern. That is why the Chinese, with no long background of Christian ethics and principles, cannot be wholly blamed for now finding themselves in what is probably the most critical period in their history. Therefore, it seems to me that right now we have not only a greater obligation but a far greater opportunity than ever before to stand by and do whatever we can to prove our belief in the rightness of true Christian ethics and thought. So, how can I leave China now?

SOUL'S COUNTRY

*... unto Whom all hearts are open, all desires known
and from Whom no secrets are hid ...*

I

EXPLORE, O Soul, this country of your Self. Let not one spadeful of its soil escape analysis. Find what grows where it should and what should not. Map carefully its shape. Dive its bright waters to their rock and sand, observe each flash and shadow that eludes your gaze, fading along slow currents where, deft-finned among the weed stems, hunger broods. Climb to its glacier summits, freely stand, tranced in the lonely purity of snow. Reluctantly descend, the desert waits. In fertile meadows where the land slopes low forbear to sojourn lest you miss the cool reflection of Love's face in some high pool.

II

Report this country, Soul. You have explored its reach and spread, have studied and surveyed. What have you found of use? And what is bad? The garden seeds you scattered have decayed. Cry out across its boundaries, the soul whose level plain meets yours may make reply. Fence in the swampland bottom where it joins another's quicksand. To the mountains fly. Give back to God who gave it, mystery, each piercing joy, each mimic death of sleep, each drop that rivers of desire have poured down twisted canyons long since driven deep, transparent to His eyes in every part that battlefield of choice which is the heart.

PORTIA MARTIN.



BOOKS



—The Rev. CARROLL E. SIMCOX, Editor—

"Mass Man's" Dilemma

MASS MAN AND RELIGION, by E. G. Lee, Harper and Brothers, New York, 1948. Pp. 160. \$2.50.

This book, imported from England, won "the £10,000 United Nations Literary Competition." Of the nature of that prize and who bestows it, I have no knowledge. At any rate it is a fascinating book, even though one feels compelled to question its final contention.

Mr. Lee's premises are largely true.

It is indubitable that modern man, mass man, has abandoned any real faith in the absolute God and is lost in a world of relativisms, which results in his personal unhappiness and in his giving up of all moral standards and sanctions, except those of expediency. First he forsook Christianity for ideologies—Fascism, National Socialism, Communism; but these lost compelling force in two decades, and mass man thereupon goes in for naturalistic nationalism, for a travesty of patriotism which substitutes the Absolute State for the Absolute God.

Nor can one doubt that Christianity in its traditional forms, imprisoned in stereotyped words of old time, has lost appeal for most people; that it seems to them mythological, unscientific, irrelevant. Far from making the spiritual, the intangible, seem real, it has the opposite effect. This is as true of Catholicism as it is of Traditional Protestantism or of Liberal Modernism. All of them are so concerned with the God of history, with the past, that they hide the God of the here and now, the Timeless One. All of them too generally regard creeds, and Catholicism sacraments, as ends, instead of as symbolic avenues to the true end, which is laying hold on the divine Reality. In consequence, Christianity seems to the great masses, and to those who lead the masses, archaic, quaint; for it one has a sentimental regard, perhaps, but no respect. All this is true; would to God our seminaries made the issue plain to budding clergymen. They would not then waste their apologetic and homiletic time on trivia. It will do every priest and every ordinand a lot of good to read this book. Even though much of it will upset, the upset will be helpful.

Where the book falls down, it seems to me, is in its positive prescription. It apparently advocates the abandonment of those creeds and sacraments in which for ages Christians have found help and an appeal totally to new experience. Because creeds and sacraments have been abused, and are still being abused, they

have no proper and legitimate use. Maybe I misunderstand Mr. Lee, (the ending is a bit confused by his too great desire to be simple), but so I read him. This is a great *non sequitur*. The new Christianity, he says, is to be centered about Jesus, just as the older forms of it were; but who and what Jesus is, must be reexplored with no dependence on what He has meant to our fathers. Here Mr. Lee becomes the child of his day, and not too shrewd a child. He makes two mistakes, both characteristic of the mid-twentieth century. The first of these is to think that man's situation now is essentially different from what it has always been just because we have discovered that the universe is larger than our fathers supposed. (One is reminded of the old colored woman, removed from Boston to Los Angeles and driven out to view the ocean. "You see, auntie, this is the Pacific Ocean, much larger than the Atlantic Ocean." "Yes," the old one replied, "of course I sees it is.") The second is in an assumption that the primary necessity of religion is to justify God to present day civilization, instead of the other way about.

But make no mistake, this book ought certainly to be read and pondered, especially by those who exalt dogmatic definition into the place of God, who are, of course, idolators. St. Thomas would, I think, have liked Mr. Lee's work, even where he could not wholly approve of it. Certainly St. Augustine would.

BERNARD IDDINGS BELL.

A Mystic's Testimony

A CALL TO WHAT IS VITAL. By Rufus M. Jones. New York: Macmillan Co., 1948. Pp. 143. \$2.

As one should expect in this last book (posthumous) by Rufus Jones, the mysticism of the Quaker shows on every page. There are beautiful sections on the saints, the saints of everyday life as well as the famous saints. This book is a fervent call to the practice of the presence of God which the author believes is the immediate and vital need of the Church. The discussion of prayer is best characterized by a quotation: "The soul is never at its best until it enjoys God and prays out of sheer love." The sections on the Bible should stimulate Bible reading, especially of the prophets.

This book was written in order to win back to religion those college students who have stopped going to Church "because what they hear there is at variance with what they know." "What

they know" is what they have learned in science classes. Mr. Jones believes that if this is to be done, Christians must reinterpret its faith to fit the facts as twentieth century man knows them to be. Christians must eliminate liturgical and outworn creeds made to fit earlier ages; develop the practice of the presence of God; and dedicate themselves to rebuilding the social order of the world along the lines of the Kingdom of God.

Although these views expressed by Mr. Jones' kindly manner are the normal outgrowth of Quaker mysticism, there are some items of theology which might startle even a Quaker. For instance, the Divine Spark, the Inner Light of true Quakerism, he finds, was first discovered by Aristotle (Active Reason) and its nature made clear by Plotinus (Logos). Also, his Christianity reveals a Christ, both human and divine, but not quite God—"a mutation" from the usual run of persons.

A reader of this book should have a hand such a book as *Behold The Spirit* by Fr. Alan Watts, who has an excellent understanding of the Christian call to the mystical life, and who has shown its place in the whole life of the Church.

WARREN G. JENKINS.

Conflict of Cultures

ZULU WOMAN. By Rebecca Hourwich Reyher. New York: Columbia University Press, 1948. Pp. 282. \$3.

What happens in the mind and character of a sensitive woman, one of the sixty wives of a Zulu king, is told with candor and sympathy in *Zulu Woman*. Christina, the First Wife of King Solomon, was reared in a Christian home and studied in Christian schools. Her firm, strong personality, affectionate and intelligent nature, gave her first place in the King's regard; but his frivolous and unstable character, the degrading circumstances of polygamy, goaded Christina, with utmost courage to obtain the first divorce ever granted to a Zulu woman.

Christina told her story to Mrs. Reyher in 1934 during a month of intensive and vivid narration. Both women are gifted story-tellers, and the Zulu woman released her pent-up emotions to skilled and sympathetic listening.

The book narrowly escapes journalistic sensationalism and becomes, by its obvious authenticity, a valuable contribution to the field of anthropology. There is a foreword by Dr. Ruth Benedict, well-known anthropologist; a very beautiful frontispiece of a Zulu woman by Richmond Barthé, which, if not actually the portrait of Christina, is her very self as we see her in the book. There is a fascinating appendix giving the Zulu woman's recipes for love philters, beauty aids, and medicines.

sak Dinesen remarks in one of her sensitive books on Africa, "All natives have in them a strong strain of malice—a shrill delight in things going wrong..." In *Zulu Woman* this quality is strong. Jealousy, vindictiveness, malice, violence, the ugly primitive emotions, are vividly portrayed in its fast-paced story. Christina's lovely personality surmounts, illumines, escapes the sordid world and redeems the ugly circumstances of polygamy.

VIRGINIA E. HUNTINGTON.

Introduction to Schweitzer

THE AFRICA OF ALBERT SCHWEITZER. By Charles R. Joy and Melvin Arnold, with concluding essay by Dr. Schweitzer. Joint publishers: Harper and Brothers, and Beacon Press. New York, 1948. \$3.75.

This is another worthy book, of which several have come forth during the past year or so, about a noble and fascinating subject. It does not really duplicate any of the other Schweitzer literature, and though it is not a substitute for a good biography like Seaver's or Hagedorn's, it is an intriguing introduction to *le Docteur* of Lambarene.

What it is is a life-like presentation of the human environment in which Schweitzer works, by means of wonderful photography and a running commentary on the pictures. It will give you a better idea of what Dr. Schweitzer has to contend with and how he goes about his mission than will any of the other books.

In format, make-up, and typography the book is beautiful and well-nigh perfect, save for two rather astonishing imperfections. One of these is that the pages are not numbered. What good effect, artistic or otherwise, is achieved by this pointless innovation is hard to imagine. The second fault is that a picture-and-story will regularly be set in the midst of the text without a sufficient contrast in type to indicate that here is "time out for a picture." Consequently you read from regular text into picture-story unsuspectingly, until you get the hang of it, wondering if you have skipped a page or have got a faulty copy.

These are the only flaws in an otherwise perfect book, and I mention it only so that you will be forewarned as you read it.

Dr. Schweitzer's essay, *Our Task in Colonial Africa*, runs to only six pages, but in it the greatest living Christian not only persuades us that there is a Christian "white man's burden" but shows us what it is.

I wonder if there breathes a single Christian with soul so dead—even in the Episcopal Church—that he could

read this book and still "not believe in missions."

C.E.S.

Trappist's Testimony

THE SEVEN STOREY MOUNTAIN. By Thomas Merton. New York: Harcourt, Brace. 1948. \$3.

This is an important book, for many reasons. It is written by a Trappist monk within the Monastery of Our Lady of Gethsemane in Kentucky.

It is the life story of this monk, now known as Frater M. Louis. The author carries us along with him from his childhood in France, England, and America; through his adolescence and young manhood; and finally to his life within the cloister. Issuing from the pen of a skilled writer, now matured in self-surrender to his God, it is interspersed throughout with keen spiritual observations, intelligent philosophy, and sound Christian teaching.

The book bears strong testimony to the inescapable truth of the oft-repeated saying of St. Augustine, "Thou madest us for Thyself, and our heart is restless, until it repose in Thee." God literally tugged at the heart of Thomas Merton. In his youth he chased pleasure with a self-centered disdain for God. His first experience in the monastery came as a retreatant. He takes us through the postulant's probationary beginnings to the surrender of the monk in his final life vows. To do God's will, to truly be God's child, to lose himself completely in Christ, to fulfil God's vocation for him is the continuous prayer of the contemplative monk.

He gives us a better understanding of the meaning of the contemplative life, and shows us that effective work can be done only by one who leads a life of contemplation, whether in the factory, on the farm, or in the cloister.

It appears to me that he discounts the value of his baptism as a child (he was conditionally baptized when he went into the Roman Church). Who can judge but that the grace of God's gift of the Holy Ghost in this baptism in southern France was not the real motive force which led to his surrender to God?

We Episcopalians should note how effective are the worship and ministrations of some of our clergy and parishes. His first contact, after coming to a realization that he needed the Christian religion, was with one of our parishes where his father had at one time served as organist. But the rector talked more about modern literature and politics than he did about religion and God. He felt that the man did not know his vocation, and what he was supposed to be. He also found that this priest practically admitted from the pulpit, as he did in private, that he did not believe the Creed.

A priest who was living in Christ and teaching the Catholic faith in its entirety, would have quickly sensed the boy's yearning for God. How many other such souls are we missing? How many opportunities have been lost by our clergy when they fail to think and talk and dress and pray like the priests they are as a result of their ordination? When we, laity and clergy alike, accept our call to our vocation as saints and make our lives a constant prayer "that He may dwell in us, and we in Him," our religious orders and seminaries will overflow, and our churches will be filled, not once, but three or four times on Sunday.

EUGENE C. NOYES.

The Inexorable Kierkegaard

PURITY OF HEART IS TO WILL ONE THING: *Spiritual Preparation for the Office of Confession*. By Soren Kierkegaard. Translated from the Danish with an Introductory Essay by Douglas V. Steere. New York: Harper and Brothers, 1948. \$2.50.

I read this book one chapter per evening. I recommend that you read it one chapter per week—preferably as a Saturday-evening preparation for Holy Communion the next day.

The tight-packed style demands a leisurely pace, and the utter ruthlessness of Kierkegaard's insight into the self-deceptions of the soul can easily replace the sin of pride with the sin of despair if the reader does not come up for air once in a while. For this is an inexorable book: no shred of defense is left, no tiny extenuation for any kind of "double-mindedness." The only danger is that the sinful reader may conclude that he is so far from single-mindedly willing the Good that he might as well give up trying.

About the greatness of the book there can be no question. It should be regarded as the equivalent of shock therapy—and it might be effective in cases where gentler remedies were useless. But all extreme measures have their perils, and anyone who feels himself permanently and hopelessly in the hands of an angry God after sitting at the feet of the unrelenting Dane would do well to read, say, Thomas Kelly's *Testament of Devotion* and learn that there is a less tormented road to God—one that trusts more in God's love and less in man's introspective cataloguing of sins and evasions. The more I think of these two books together, the more I am intrigued by their juxtaposition: they offer an admirably balanced diet.

Professor Steere's introduction is admirable. Since I do not read Danish I cannot comment on the accuracy of his translation, but it is smooth and reads like genuine English. CHAD WALSH.

What Happens at a Retreat

Second of Two Articles

By Constance Garrett

THERE is nothing mysterious about a retreat. It is the simplest thing in the world. It is absolute stillness, waiting for God to act upon one. All that is necessary for a retreat is quietness and desire. But in this day of rush and noise it is not always easy to procure quietness. Therefore certain places have been set aside for retreats, and in these places conditions have been made as favorable as possible for quietness of body and mind and spirit, that one may attain to fellowship with God and learn of Him.

Let us look at the details, the skeleton work of the retreat, through which this fellowship with God may be attained. First, the retreat must be made in some place where the world with its problems, worries, and enticements can be shut out. "Come ye apart," Our Lord always "withdrew to a solitary place" for His retreats—to a "desert place," upon a mountain, or in a garden. A rural location is always desirable, though it cannot always be provided. It not only offers freedom from outside noises, but it also draws restless hearts into its own stillness.

Silence is of utmost importance. Even though it may not be obtained in location, it can be maintained within the house itself. The essential silence and solitude of heart can be created within each person, at least. That is why the rule of silence is observed. At first it may seem to be an artificial thing, even oppressive, but as soon as the mind and body relax, it becomes a thing of joy, bringing its own peace. Chattering and polite conversation are so foreign to the purpose of retreat that none could accept them, but even purposeful and devout conversation deadens the voice of God. Be still. Wait thou upon thy God.

A retreat cannot be made hurriedly. It takes time for silence to quiet the restless mind and spirit. It takes time to tune the ears and spirit to the voice of God, certainly a weekend, or three or four days. The experienced retreatant may prefer a week or longer. It takes time to conquer the intrusions of the world and to bring quietness of heart wherein God can speak. Out in the world in time of danger or stress, God may call to one above the tumult until He makes His command or warning heard, but for deep communion He waits for our undivided attention. And we must wait for Him. Even a shortened retreat, however, or a "quiet day" may give a glimpse of the greater blessing

which awaits him who will seek it and whet the desire for it.

The retreat may be made by one alone or by a group of people who are more or less equal in spiritual development and intellect and who are united in the one purpose of drawing near to God. The group is guided in meditations and prayer daily by an experienced leader who also aids in self-examination as needed.

Solitary retreats often bring great blessings. They have the advantage of being more easily arranged at any time suited to the retreatant. Some slight direction by a priest or other counsellor, perhaps a book of devotion, and opportunity for Holy Communion is all that is needed by most people for a solitary retreat. Christian lives and the Church at large would be greatly enriched if more solitary retreats were made.

The central act of any retreat is the daily celebration of the Holy Eucharist where each receives his Lord in the sacrament and offers God the supreme act of worship. The actual presence of our Lord in the sacrament is extended throughout the day so that one walks, and waits, and dwells in that blessed Presence all the time.

The meditations given by the director in the group retreat have a continuity of thought and work up to the one purpose of closer union with God. The meditations are given at stated intervals: usually one in the morning, one in the late afternoon, and one in the evening. Following each is a time for silent prayer and thought—for silent meditation by each individual along the suggested line. It is as though a great feast were spread out and each one selects those delicacies which are to his taste. Or, better, it is as though all were actors in a great pageant and the director, standing at the side, throws out cue after cue, but each actor takes only his own and lets the others go. No two people in the retreat will be following exactly the same line of thought, but God opens up to each one the line of thought He has for him.

These personal meditations may be made in the chapel, on solitary walks, in one's own room, or in any other quiet place available and conducive to self-forgetfulness and recollection. There is never any restraint; there is no need for wondering if one is doing the right thing. Anything is right as long as it does not disturb another and does hold one in the Presence of God.

Meals are served in silence. There is

no need for talk because everything is done simply and efficiently. Because it is more difficult to maintain a spirit of collectedness at meals, often someone reads aloud from some book which harmonizes with the theme of the retreat.

All life during the retreat is simple. Food, clothes, manners, and program are kept as simple as possible that they may not draw attention away from the purpose of the retreat—to dwell in God's Presence. Much time is given for rest and relaxation. The tired body and the tired spirit intensify one another; so the rested body aids the spirit in its rest. As the body relaxes, the spirit is set free to find its rest in God.

One is much alone, and these times as well as the times set aside especially for meditation, are used for self-examination and the forming of purposes and resolutions. As one looks steadfastly upon God and begins to realize His wisdom and glory and love, there comes humility and sorrow for carelessness, irreverence and indevotion, and for sin and failure. And then "to him who knows himself to be a worm, God gives wings." In the silence, God's voice can be heard by each one, telling him his sins and failures, his weaknesses and lacks. And to each, God gives strength, and courage, and hope. God reveals to each His will for the individual life, the work to be done by him. God reveals His purpose for each life. In the silence, God's love draws each person nearer and nearer to Himself.

Self-examination often brings questions and problems too exacting for the individual to decide for himself. Often the burden of sin cries out for sacraments. Confession. The director is always available for counselling and Confession, either informal or sacramental as desired.

As the retreat draws to a close, each person forms his own resolutions. These have grown out of a realization of his own weakness and the greatness of the indwelling Christ. Each reforms his purposes and lays hold upon the strength so freely offered him for his life in the world. But best of all, each is reformed himself, transformed, made anew, by the fellowship he has had with God. So he goes back to his tasks, refreshed, renewed, reunited with God, ready to witness for Him in the world, knowing that he can and must again go apart with his Lord in a solitary place and there rest in Him.

"But why the retreat?" some ask. "Does not the Church teach these things: the greatness of God, humility, repentance, resolution, courage?" Yes, the

Church teaches all these. Certainly the retreat is not something outside the Church or in addition to it. The retreat is a normal and valued part of the Christian life. The retreat is the servant of the Church; in retreat all the teaching of the Church is made personal, direct, effective. Our Lord drew His disciples into retreat that they might go out with power and fire to quicken others. Power and fire will come to religion today only by deepening in a chosen retreat that same spirit which produced the apostles, and later the confessors and martyrs. If our Lord used the retreat for this purpose, how can we hope to accomplish His work without it? Retreat goes beyond "formal churchmanship." Many a churchman has gone for years, attending Church services, saying his prayers, giving alms, joylessly, listlessly. True, every Sunday our Lord is present upon the altar; true, God is always "standing by, refusing to be outaged." But this churchman never enters into His Presence, never enters into His silence to hear His voice.

CONVERTING POWER

The Church needs revitalizing, not reorganizing. The converting power of the Church will return as it comes in individuals. Too many have been busy about the means of religion, and have forgotten or lost the end. In retreat one is brought back to that end—to know God. In retreat one dwells with God and in so doing becomes a new creature in Him. There one *becomes*; from there one goes out to *do*. It is when the Church numbers by the hundreds and thousands those who are revitalized by the power of God through retreat that she will know again the power of Pentecost. It is in retreat when the disciples were with one accord in one place that there came a sound from heaven as of a rushing mighty wind, and they were filled with the Holy Ghost.

A retreat is something quite different from a conference or a school of prayer. The conference and the school look outward toward some chosen subject or purpose; they are important and necessary, but they do not take the place of retreat. The sole purpose of retreat is that each person, as an individual, be brought into a closer union with God and to a clearer understanding of God's will for his life. One must never bring a problem into retreat and demand God's solution to it. Rather, one comes with the simple intention of knowing God and of resting in His Presence. But he goes back into the world so refreshed and so united with God that problems drop away and all things fall into their appointed places within the will of God.

Some, who have had no experience with them, fear retreats as drawing people away from the realities of life and unfitting them for the grosser matters of

The Secret Way



by

JOSEPH
WITTKOFSKI

THE BOOK

No study is more important than the one in which man comes to know himself and his destiny. While *The Secret Way* is a new approach to Christian mysticism, in essence it is as old as the teachings of all the great men and women who have found their peace of mind within the life of God.

The author uses the truths of such sciences as Physics, Biology and Psychology to underscore those of Biotheology—the spiritual science of human life in God. Most important of all he offers, as Bishop Pardue states in the Foreword, a program leading to the spiritual dynamic which will again make alive the Church of Christ.

THE AUTHOR

Joseph Nicholas Wittkofski was born in 1912 in the town of Findlay, Ohio. His education was extensive, ranging in college years through an impressive array of schools:—St. Joseph's in Indiana, St. Gregory's Seminary in Ohio, the University of Illinois, and New York City's Fordham University. A brilliant student of Biology and Mystical Theology, he became a priest of the Roman Church and held professorships at Vernard College, Pennsylvania, and Maryknoll Seminary, New York.

In 1944 a seemingly prescribed pattern of life changed. Joseph Wittkofski was received into the Anglican Communion by the Rt. Rev. Austin Pardue, Bishop of Pittsburgh. Following service with the Armed Forces, he returned to the Diocese of Pittsburgh where he is the present editor of *Church News* (Diocesan Magazine) and priest-in-charge of St. Mary's, Charleroi. Price, \$2.25

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the world. There could be no great misconception. One rector after another has testified that those of his flock who frequent retreats are the ones who best handle the problems of the parish. They are the ones who "understand what he is trying to do" and give him their greatest assistance.

Others think of the retreat as an agency to bring people to the Church and not for those who are already actively a part of it. It was after the realization of His divine mission to earth following His baptism that Jesus withdrew more and more to be with God. Many people do not realize the dependence of Jesus the Man upon God the Father. "Believest thou not that I am in the Father, and the Father in me? The word that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." It is on the child of God who can find rest with Him in retreat, and the more mature and active the Christian, the more the retreat brings to him. Yet even children can learn to walk in God's Presence in retreat. In England, children's retreats have been richly rewarding. What do the American child of today need more than to "study to be quiet"? This is work yet to be developed here.

DIVINE FELLOWSHIP

The retreat gives each soul, young or mature, the beginner or the one rich in the experience of God, the man or the woman, an opportunity for uninterrupted Divine Fellowship. The retreat is always suited to the retreatant, whose ever he is, for it is God who does the directing and the teaching. All things of the world are shut out: business, pleasures, household tasks, family problems, world affairs. This is why silence is so essential to retreat—as long as people talk, the world intrudes. There are no radios, newspapers, secular books, letters, or phone calls. The world is left outside. "In returning and in rest" one comes into the Presence of God. But, as Father Hale of the Church of the Advent, Boston, has said, "A retreat is not an ivory tower escape from reality, but into Reality. There our disordered lives are reoriented toward their true Center, and we return to the world, cleansed and calm, with the Power of the silent Presence of God within us."

JERUSALEM CYCLE OF PRAYER

April

8. Colorado, U.S.A.: Fred Ingley; Harold L. Bowen, Coadj.
9. Connecticut, U.S.A.: Frederick Grandy Budlong; Walter Henry Gray, Coadj.
10. Connor, Ireland: Charles King Irwin
11. Korea: Alfred Cecil Cooper.
12. Cork, Cloyne, & Ross, Ireland: Robert Thomas Hearn.
13. Coventry, England: Neville Vincent Gorton; Richard Stanley Heywood, Asst.
14. Cuba: Alexander Hugo Blankingship.

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Plans for Laymen's League

At the annual Washington's Birthday Corporate Communion for the men of the diocese Bishop Barry, Coadjutor, asked the present to consider forming a new organization of all men in the diocese of Albany, and to be prepared to organize it officially at the convention in May of this year.

Specifically, the men's league would not be simply a re-hash of the old Men's Club in each parish, but something entirely new, to further the spread of the Gospel in the diocese. There would be a diocesan president acting with deanery presidents. The deanery presidents would act in turn with parish officers. The diocesan program will be formulated by the diocesan president and his committee of deanery presidents, and channeled through the deaneries to the parishes according to their individual abilities and strength.

Suggested projects for immediate action are: 1. Program of propaganda including educational materials for distribution, and organized schools of religion. 2. Missionary program including the improvement of mission properties, appraisals of unchurched communities, recruiting of candidates for Confirmation. 3. A Cathedral project for the improvement of the fabric of the Mother Church of the diocese, and for a more general support for upkeep of the physical fabric.

All baptized and confirmed laymen are eligible for membership.

N. M. & S. W. TEXAS

Convocation Asks Improvement in Pension Fund

The 55th annual convocation of the missionary district of New Mexico and Southwest Texas, meeting in the Church of St. Clement, El Paso, Texas, February 8th to 10th, voted unanimously to present to the next General Convention a study of the Church Pension Fund compiled by Capt. Ian Benton of El Paso, looking toward more profitable investment of funds and a more equitable system of pensions for clergy and widows.

The committee on the State of the Church presented a resolution calling for establishment of a basic minimum clergy stipend, and the committee on Christian Social Relations brought in a report calling on the New Mexico State Legislature to pass a three day law for marriages which would include medical examination; and a report opposing legalized gambling. The convocation

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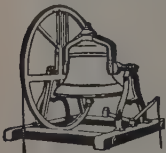
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voted to unite with the New Mexico Council of Churches subject to the privilege of withdrawal at any time if advisable.

Addressing the opening service of the convocation, the Very Rev. H. H. Kellogg, D.D., dean of Christ Church Cathedral, Houston, Texas, outlined the background of the Church as a bulwark against paganism, and warned that a return to the religion of Jesus Christ is the only hope of saving civilization today.

A joint session of convocation, the Woman's Auxiliary, and the various youth groups of the district heard reports on activities, particularly of the youth camps held during the past summer.

Bishop Stoney, in his annual address, commented on the cut in appropriations from the National Council, and urged that all aided congregations assume as much of their own support as possible.

ELECTIONS. Executive Council: Rev. C. J. Kinsolving III, Mr. Lloyd H. Chant. Deputies to General Convention: Rev. William G. Wright, Mr. W. Page Morris. Alternates: Rev. G. P. LaBarre, Mr. George S. Valliant.

WESTERN MICHIGAN

Gift to Seabury House Fund

The Episcopal Churchman's Association of the diocese of Western Michigan sent a corporate gift of \$400 to the Presiding Bishop for the Seabury House Fund.

Mr. Julian B. Hatton, president of the association, received a letter of thanks and appreciation from the Presiding Bishop.

The gift is a memorial to the late Bishop John Newton McCormick, who was diocesan from 1909 to 1937, and had previously been coadjutor for three years.

NEW YORK

Met Proceeds Aid

St. Barnabas House

A recent Metropolitan Opera performance of "La Boheme" featuring tenor Richard Tucker, netted several thousand dollars which will be used to help operate St. Barnabas House. The House, sponsored by the New York Protestant Episcopal City Mission Society, furnishes temporary shelter for distressed women and children.

"Red" Barber, chairman of the St. Barnabas House Fund Raising, said that a new building for the shelter will open in April and will give care and guidance to more than 1,000 women and children each year.

Bishop Gilbert of New York, president of the mission society; and Mrs. Frank L. Polk and Mrs. John McMaster, chairman and assistant chairman of

the Benefit Committee received complete Columbia recordings of "La Boheme."

LOS ANGELES

\$117,000 Budget

The largest budget in the history of the diocese of Los Angeles was unanimously adopted by the annual diocesan convention in January. The \$117,000 budget exceeds the 1948 amount by \$17,000.

The convention also voted to establish a department of finance. The department coordinates financial operations of the diocesan General Church Program, Missions, and Financial Division.

ELECTIONS. General Convention: Very Rev. J. M. Krumm; Rev. Messrs. G. W. Barrett, D. Stuart, J. F. Scott; Messrs. M. A. Albee, W. J. Currer, jr., E. Jacobson, L. Stuart Wing. Alternates: Rev. Messrs. R. F. Ayres, H. T. Burke, J. A. Bryant, G. A. Cross; Messrs. St. E. L. Coombs, C. M. Gair, W. M. Hammond, W. A. Holt.

New standing committee members: Rev. T. R. Jones; Messrs. W. J. Currer, jr., L. S. Wing. New executive council members: Rev. Messrs. H. V. Harris, W. Parker, R. I. S. Parker, W. J. Currer, jr., R. E. Gross, A. Schleicher.

VIRGINIA

Richmond Church Consecrated

The Rt. Rev. Dr. Henry St. George Tucker, former Presiding Bishop of the Church, who for many years was Bishop of Virginia, was chosen to open the three-day consecration celebration at the Church of the Epiphany in Richmond, Va., by preaching at the 11 o'clock service of January 23d.

Consecrator at the service on January 25th was Bishop Goodwin of Virginia. Bishop Mason, Suffragan Bishop of the diocese, preached the consecration sermon.

A parish banquet was held on January 24th, at which time the mortgage was burned. The Church of the Epiphany now has its property, which is valued from \$125,000 to \$150,000, free of debt. The Rev. Rufus J. Womble is rector.

ARKANSAS

St. Peter's, Conway, Consecrated

A congregation which overflowed into the church yard was present on Sunday afternoon, February 20th, for the consecration of St. Peter's Church, Conway, Ark.

Bishop Mitchell consecrated the church after the mortgage had been burned by the warden of the mission. The Rev. J. M. Allin, priest-in-charge, the Very Rev. Cotesworth P. Lewis, dean of Trinity Cathedral, Little Rock, and the Rev. T. P. Devlin of Trinity

urch, Pine Bluff, participated in the vice.
St. Peter's Mission was admitted into ion with the diocesan convention of 42 and the church building was dedicated in 1944. Since this time, under the dership of the Rev. M. Allin, the ortgage on the church has been retired, rectory has been purchased, and the ngregation has tripled in size. The mission has representation on both the ecutive council of the diocese and the iocesan Woman's Auxiliary Board.

KENTUCKY

Edge Church Work Support

The diocese of Kentucky resolved at its 121st annual convention to advance Church work "especially in the fields of Christian education, world relief, and missionary demands..."

The convention met February 22d and 23d in the Church of the Advent, Louisville.

General Convention deputies from Kentucky received no specific instructions, but were urged to "consider seriously and prayerfully" any suitable action that will further the objectives named by the resolution and that such objectives would be given the wholehearted support of the Kentucky diocese.

ELECTIONS. General Convention: Very Rev. E. J. J. Rev. Messrs. C. A. Hopper, R. C. Board, F. Anderson; Messrs. D. Petter, G. Straeffler, J. Wells, C. Williams. Alternates: Rev. Messrs. L. S. Musson, C. Clingman, F. Elliott-Baker, L. Langley, jr.; Messrs. F. Armstrong, J. Ayers, L. Lanier, H. Scheirich. Standing committee: L. E. Halle, jr. Executive council: Rev. Messrs. R. C. Board, W. H. Langley, jr.; Messrs. K. G. Bullitt, Sterling S. Lanier.

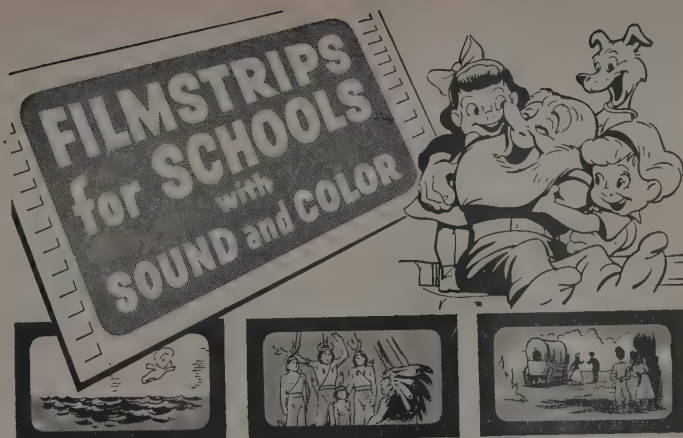
MASSACHUSETTS

2000 Hear Mozart Mass in Trinity Church

An audience of 2000 crowded into Trinity Church, Boston (seating capacity 1400), to hear the Polyphonic Choir of Christ Church, Cambridge, give the first Boston performance of Mozart's Great Mass in C minor. The choir with soloists, organists, and orchestra, was under the direction of Alfred Nash Patterson.

Rudolph Elie, Boston music critic, said he thought the audience "had a musical experience... of so honest and so elevated a character that few are likely to forget it in many years to come."

He said further, "... this was a very superior and certainly devoted performance with some excellent solo singing by Phyllis Curtin, Eleanor Davis, and Sumner Crockett. Mr. Patterson is to be congratulated not only for giving us this truly sublime music but for doing it so well."



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COLLEGES

Fr. Simcox to Head

Canterbury Religion Department

The Rev. Carroll E. Simcox will head the religion department at Canterbury College, Danville, Ind., beginning September 1st. He will also be the college's chaplain.

Fr. Simcox is at present chaplain of St. Francis House at the University of Wisconsin, Madison. He will retain the book editorship of *THE LIVING CHURCH*.

SECONDARY SCHOOLS

Fr. Diman Dies;

Founded St. George's

The Rev. J. Hugh Diman, 85, a Roman Catholic priest, who was the founder of an Episcopal Church school for boys—George's School, Middletown, R. I.—died on March 17th.

With five pupils, he had started Diman's School for Small Boys in a cottage in Newport. The school was later moved to Middletown and renamed St. George's. During its first 20 years the enrolment grew to 120. Fr. Diman was headmaster at St. George's until 1917.

After leaving the Church he founded two other schools, Diman Vocational School at Fall River, and Portsmouth Priory.

Faculty members from the schools he had founded honored Fr. Diman in 1938 on his 75th birthday anniversary.

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The school leaders met to discuss ways in which Church schools might implement objectives of the Department of Christian Education and so make religion a more vital force in the schools. The Rev. Dr. John Heuss, director of the department, acted as moderator for the conference and presented the following speakers: Canon Ward, Department of Christian Education, New York; the Rev. Walden Pell, II, St. Andrew's School, Middletown, Del.; the Rev. E. A. de Bordenave, dean of Church schools, Richmond, Va.; and Sr. Rachel,

O.S.H., Margaret Hall School, Versailles, Ky.

Delegates generally agreed that the spiritual climate of a school is of primary importance; and that Church schools have no right to exist unless they provide the "plus" which secular education does not always give.

Dean de Bordenave insisted that Church schools must go beyond the material knowledge-time philosophy taught in secular schools and introduce ideas of freedom and order.

Teaching of a rule of life for your girls was suggested by Sr. Rachel. "Sins of the flesh," she said, "are less important than sins of the heart and of the emotions."

The meeting, the first of its kind, will be duplicated next February according to plans made by the delegates.

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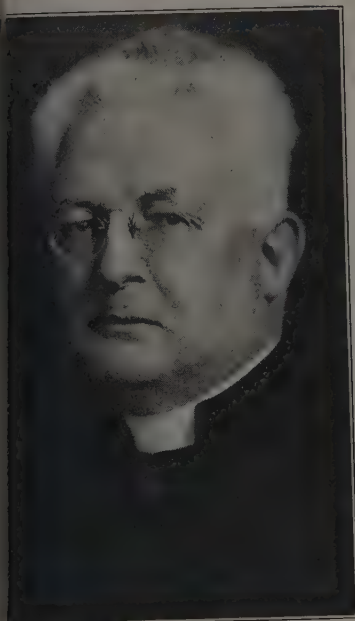
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DEATHS

*eternal grant unto them, O Lord,
let light perpetual shine upon them"*



Leicester Crosby Lewis, Priest

The Rev. Dr. Leicester Crosby Lewis, vicar of St. Luke's Chapel, Trinity Parish, New York City, died suddenly of a heart attack on March 18th in his vicarage on Hudson Street. He had just completed his evening prayers.

Fr. Lewis suffered a similar attack two months ago, but had been able to resume direction of his parish from the vicarage. He was born in Trinity Parish in 1887. His parents were George Washington Lewis and Maria Elizabeth Sharkey Lewis. He was graduated from Trinity School, and received degrees from Columbia University, General Theological Seminary, and the University of Philadelphia. He held the Mayow Fellowship at the Seminary until 1913, and studied in Germany during one year of his tenure. At the Philadelphia Divinity School he held the chair of theology for 13 years. He received an honorary S.T.D. from the Theological Seminary in 1936 and an honorary D.C.L. from the Divinity School in 1937.

Fr. Lewis had been ordained deacon in 1911 by Bishop Greer of New York, and priest in 1912 by Bishop Francis of Indianapolis. He was professor of ecclesiastical history at Western Theological Seminary for seven years, after which he again went to Europe for advanced research work. He was also master and chaplain of the Episcopal Academy in Philadelphia; assistant at Holy Trinity Church, Lansdale, Pa.; director of the School of Religion at St. James' Church,

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In the past, Episcopalians have been accused of being too formal in their worship. Everything many of us did

in religion seemed to stop at the church door. The world is not interested in that. Christ never taught religion to His followers by any such method. In fact, He expressed Himself rather vigorously regarding similar attitudes. Instead He taught His followers all about His Father, and The Church they were to found and foster, but the thrill, the life and the joy of carrying on that holy work came from the blessed example He gave them by His truly exquisite life amongst them. We plead, therefore, with all our fellow Episcopalians, that we follow His holy example. First, know our Faith, then, by the grace of God, start LIVING it, and when that begins, our churches will begin to fill, and so, too, will our seminaries. We'll meet our quotas, and seek greater ones. Our religion will become so real that even our country and her politicians will feel its impact, and THAT, brethren, in America will constitute Utopia!

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DEATHS

Philadelphia; instructor at the College of Preachers, Washington, D. C.; chaplain of the Society of the Companions of the Holy Cross and of St. Ursula's Guild for Teachers; and rector of St. Martin-in-the-Fields, Philadelphia. In the latter parish he established a parochial school.

At the time of his death he was president-general of the Clerical Union for the Maintenance and Defense of Catholic Principles. He was also co-editor of the *Anglican Theological Review*, which he and the Rev. Dr. S. A. B. Mercer had founded in 1918. Besides being a member of several American scientific societies, Dr. Lewis was a member of La Société d'Histoire Ecclésiastique de la France of Paris and of Die Gesellschaft fuer Kirchengeschichte of Berlin. Among his published works are *The Philosophical Principles of French Modernism*, and *A Soldier Boy of '61*.

Mourners completely filled St. Luke's during the funeral requiem on March 21st. There were scores of priests and a number of bishops in the congregation. Many people were not able to get into the crowded church. The burial office was read by Bishop Gilbert of New York assisted by the Rev. Canon Bernard C. Newman, vicar of Trinity Church. Bishop Donegan, Suffragan of New York, was also in the chancel. Bishop Gardner of New Jersey was seated in the sanctuary and officiated at the absolution for the dead after the Mass. The Rev. H. Floyd Freeston was celebrant of the Solemn Requiem Mass, and the Rev. William J. Good was deacon. Both are assistant priests at St. Luke's. Subdeacon was Robert Walters, a seminarian, working at St. Luke's.

Seated in the choir were the Rev. Edward H. Schleuter, vicar-emeritus of St. Luke's; the vicars and curates of Trinity Parish; the Very Rev. Laurence Rose and the faculty of General Theological Seminary; Dr. E. J. M. Nutter, dean-emeritus and representative of Nashotah House; and representatives of Seabury-Western Seminary and Philadelphia Divinity School.

The parish choir was augmented by a choir of seminarians. Burial was in Woodlawn Cemetery; Bishop Gardner took the committal office.

Fr. Lewis is survived by his wife, Beatrix Elizabeth Baldwin Lewis, whom he married in 1915, and their three children, Leicester Crosby, Jr., Richard Warrington, and Virginia Adelaide.

Francis L. Palmer, Priest

The Rev. Francis L. Palmer, historiographer for the diocese of Minnesota, died March 18th, in St. Luke's Hospital, St. Paul, after a short illness.

Dr. Palmer was twice rector of the Church of the Ascension, Stillwater, and at the time of his death was rector emeritus of that parish. Earlier in life, served twice as assistant editor of Webster's Dictionary.

Born in Fort Wayne, Ind., in 1866 Dr. Palmer received his theological training at Cambridge Divinity School, Cambridge, Mass. He was ordained to the priesthood in 1892 and was given a doctorate of divinity degree at Seabury Theological School, Faribault, Minn., the following year.

After serving as rector of St. Paul Church, Gardner, Mass., and St. Paul Church, Walla Walla, Wash., he came to Minnesota nearly 50 years ago to become rector of the Stillwater parish. In 1913, he accepted appointment to the chair of theology at Seabury and remained in that position for 20 years when he retired to make his home in St. Paul.

Dr. Palmer is the author of *The Life of Bishop Gilbert*, published in 1921, was the editor of *The Salt of the Earth*, a book of sermons by Amos Sheele; and has been a frequent contributor to Church publications.

He is survived by his wife, the former Elizabeth Paine; a daughter Georgian professor at Macalester College, St. Paul; and a son, Theodore, professor

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THE LIVING CHURCH

DEATHS

Rose Polytechnic College, Terre Haute, Ind.

Funeral services were held in St. St. Paul's Church of St. John the Evangelist on March 21st, with Bishop Keeler of Minnesota, officiating.

Mrs. Benjamin Ivins

Sarah Seebor Ivins, 69, wife of the Rt. Rev. Benjamin F. P. Ivins, Bishop of Milwaukee, died March 22d, at her home, after an illness of about four years. Mrs. Ivins was born at Waterloo, Wis. She was a graduate of Grafton Hall, Fond du Lac, Wis., and the University of Wisconsin. She was a member of Phi Beta Kappa and Gamma Phi. Her marriage took place in 1908.

Mrs. Ivins was active in diocesan life, especially as an honorary member of the Woman's Auxiliary of the diocese and correspondent for St. John's Home for the Aged in Milwaukee. Her monthly column about the home in the *Church Times*, the diocesan monthly, was widely read. In spite of her long illness she maintained an untiring interest in all that went on in the diocese. Mrs. Ivins was a member of the Woman's Club of Wisconsin and the College Women's Club.

The funeral took place at All Saints Cathedral, Milwaukee, at 9:30 in the morning on Thursday, March 24th. The burial office was read by the Very Rev. M. P. Maynard; the lesson by the Rev. E. S. White, professor of pastoral theology at Nashotah House. The Rev. Canon E. H. Creviston celebrated the low Mass of Requiem and the Rev. Canon M. M. Day officiated at the absolutions of the body. Cremation took place at Forest Home Cemetery; and interment on March 25th at Nashotah House Cemetery, Nashotah, Wis.

Mrs. Joseph W. Minnis

Sarah Summerville Minnis, 77, mother of the Rev. Dr. Joseph S. Minnis, vicar of the Chapel of the Intercession, New York, died March 17th at her home in New York City. Surviving, besides Dr. Minnis, is a daughter, Miss Blanche Minnis, of Chicago.

Mrs. John L. Tilton

Emily Larrabee Tilton, widow of John L. Tilton, and for many years a member of Emmanuel Church, LaGrange, Ill., died on February 23d at the age of 89. She was a sister of the late Rev. Edward A. Larrabee, one time rector of the Church of the Ascension, Chicago, and former Dean of Nashotah, and of Mrs. Annie L. DeKoven, who died last May.

Mrs. Tilton is survived by three sisters, Miss Eleanor Larrabee, Mrs. Charles A. Street, and Miss Caroline Larrabee, all of Chicago.

CLASSIFIED

LINENS & VESTMENTS

PURE IRISH LINEN, pre-war qualities, D.M.C. imported embroidery thread, patterns, transfers, for all Altar and vestment needs. Also cassock cloth, books, etc. Samples free. Mary Pawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIO, surplices, albs, stoles, burse, veils, Altar Linens, Matrons by yd. Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 illustrations. Patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

POSITIONS OFFERED

PARISH in South Florida needs temporary assistant for six months, May through October. Apt. furnished, reasonable stipend. Could use active retired man. Calling and services. Reply Box S-233, The Living Church, Milwaukee 3, Wis.

RESIDENT NURSE, registered, for Episcopal college preparatory school for girls. Well equipped infirmary, reasonable hours and duties, good salary. September, 1949. Apply to Principal of Stuart Hall, Staunton, Virginia.

POSITIONS WANTED

RECTOR wishes to supply near Boston during August for use of Rectory and small honorarium. Reply Box B-241, The Living Church, Milwaukee 3, Wis.

CLERGYMAN, highest references, Prayer Book Churchman, desires change from country to city parish, East preferred. Reply Box B-239, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, Churchman, English training and diplomas, 25 years experience, desires change. Boy Choir preferred, good organ and adequate salary essential. Reply Box A-235, The Living Church, Milwaukee 3, Wis.

GENTLEMAN, wide experience, wishes employment institutional or semi-religious welfare work. English-American. Reply Box F-238, The Living Church, Milwaukee 3, Wis.

PRIEST, 32, Married, Preacher, Organizer, Pastor, Experienced with Young People, desires suburban parish, invites correspondence. Present salary \$3,000.00, travel, Rectory. Reply Box M-240, The Living Church, Milwaukee 3, Wis.

CATHEDRAL Assistant in large city desires rectoryship. Moderate churchman. Reply Box P-234, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, adult and youth choir experience, University trained, available after June 12th. Thomas J. Tonneberger, 212 E. Logan, Tecumseh, Michigan.

SUMMER CAMPS

CAMP CHICKADEE, Groton, N. H. Girls 5-15; Boys 5-12. Safe private beach. Excellent food. Land and Water sports. Riding. Trained staff. Nurse. Individual attention. Limited to 50 campers. References. Rate \$225, season. Register month or season. Rev. & Mrs. R. L. Weis, St. Thomas Rectory, 721 Douglas Ave., Providence 8, R. I.

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CHANGES

Appointments Accepted

The Rev. Ernest C. Biller, formerly rector of St. Luke's Church, Willmar, Minn., will become rector of Christ Church, Lead, S. Dak., on May 1st. Address: 625 W. Main St., Lead, S. Dak.

The Rev. Warren L. Botkin, formerly vicar of All Saints' Church, West Plains, Mo., and the Church of the Transfiguration, Mountain Grove, is now rector of Calvary Church, Sedalia, Mo. Address: 111 E. Broadway, Sedalia, Mo.

The Rev. Joseph McClung Brownlee, formerly rector of Christ Church, Emporia, Va., is now rector of St. Andrew's Church, Darien, Ga.

The Rev. Dr. Albert Edward Campion, formerly rector of St. George's Church, Brooklyn, has joined the staff of the New York City Mission Society and will serve as chaplain at Fordham Hospital and at the House of the Holy Comforter, both in the Bronx. His address remains 52 W. Thirteenth Rd., Broad Channel, Long Island.

The Rev. Archie H. Crowley, formerly rector of Grace Church, Lawrence, Mass., will become rector of St. James' Church, Grosse Ile, Mich., on April 24th.

The Rev. Keith R. Dean, formerly assistant minister of Grace Church, Port Huron, Mich., is now rector of Trinity Church, Detroit, and chaplain of recorders' court. Address: 1519 Myrtle, Detroit 2.

The Rev. Robert E. Davis, formerly vicar of Christ Church, South Barre, and Christ Church, North Brookfield, Mass., will become rector of the Church of the Reconciliation, Webster, and priest in charge of Grace Church, Oxford. Address: The Rectory, Webster, Mass.

The Rev. Warner L. Forsyth, formerly rector of St. James' Church, Grosse Ile, Mich., is now canon missionary of the East Tawas field in the diocese of Michigan. In addition to Christ Church, East Tawas, where he will reside, he is in charge of St. John's Church, Au Sable, and work in Oscoda, Isco, Alcona, and Crawford counties.

The Rev. Franklin R. Funk, formerly a non-parochial priest of the diocese of Milwaukee, is now vicar of the Chapel of the Nativity, of St. Luke's Parish, Philadelphia. Address: 2101 Sixty-Fifth Ave., East Germantown, Philadelphia 38, Pa.

The Rev. H. Newton Griffith, formerly curate of Grace Church, Monroe, La., is now vicar of St. David's Church, Rayville, La., and the Church of the Redeemer, Oak Ridge, with residence in Rayville.

The Rev. Leon Harris, formerly rector of St. James' Church, Paso Robles, Calif., is now serving All Saints' Church, San Francisco. Address: 1354 Waller St., San Francisco 17.

The Rev. Arthur E. Hartwell, formerly vicar of St. Mary's Church, Hillsboro, and St. Alban's Hubbard, Tex., is now curate of St. Matthew's Cathedral, Dallas. Address: 6719 Sonda Dr., Dallas, Tex.

The Rev. Joseph S. Huske, Jr., formerly assistant to the dean of Christ Church Cathedral, New Orleans, is now chaplain of the Cathedral School for Boys, 5100 Ross Ave., Dallas 6, Tex.

The Rev. Enoch Jones, formerly vicar of St. John's Church, Needles, Calif., is now rector of St. Paul's Church, El Centro, Calif.

The Rev. Frederick W. Kates, rector of Christ Church, Oswego, N. Y., and author of the Presiding Bishop's Book for Lent, *Things That Matter*, will on May 1st become rector of St. Stephen's Church, Pittsfield, Mass. Address: 11 Brunswick St., Pittsfield, Mass.

The Rev. Smythe H. Lindsay, formerly rector of St. Luke's Church, San Antonio, Tex., is now archdeacon of the diocese of Dallas. Address: 5100 Ross Ave., Dallas 6, Tex.

The Rev. Edgar A. Lucas, formerly assistant minister in St. John's Church, Royal Oak, Mich., is now missionary in charge of St. Philip's Church, Rochester, Mich. Address: 110 Romeo St., Rochester, Mich.

The Rev. Frederick A. McDonald, formerly associate director of the Presiding Bishop's Committee for Laymen's Work is now rector of St. Clement's Church, Honolulu 14, Hawaii. Address: 1515 Wilder Ave., Honolulu 54, Hawaii.

The Rev. Robert G. Purrington, formerly archdeacon of northwestern Iowa and rector of Grace Church, Estherville, is now rector of St. Andrew's Church, Baltimore. Office address: Preston and Chester, Baltimore 6. Rectory: 1627 N. Broadway, Baltimore 13.

The Rev. Henry H. Rightor, assistant rector of All Saints' Church, Atlanta, will become rector of Christ Church, Charlotte, N. C., in September.

The Rev. Edgar L. Sanford, formerly rector of Trinity Church, Moorestown, N. J., will become vicar of St. Stephen's Church, Westboro, Mass., and vicar of St. Paul's Church, Hopkinton. Address: St. Stephen's Rectory, Westboro, Mass.

The Rev. Charles E. Taylor, formerly priest in charge of St. Philip's Church, Dallas, Tex., is now priest in charge of St. Augustine's, Galveston. Address: 1410 Forty-First St.

The Rev. Paul D. Urbano, formerly curate of St. James' Church, South Pasadena, Calif., is now associate rector of the Church of Our Saviour, San Gabriel, Calif. Address: 551 W. Roses Rd.

The Rev. Chad Walsh, author and educator, who was ordained to the diaconate by Bishop Ivins of Milwaukee in October of last year, is now assisting the Rev. William O. Johnson at Communion services at St. Paul's Church, Beloit. The Rev. Mr. Walsh is continuing to teach at Beloit College.

Ordinations

Deacons

Lexington: Newton Clarence Wilbur was ordained to the diaconate on February 24th by Bishop Moody of Lexington in the chapel of the Virginia Theological Seminary in Alexandria.

candidate's brother, the Very Rev. Paul D. Will dean of the diocese of Lexington and rector of Trinity Church, Covington, Ky., presented Rev. Mr. Wilbur and preached the sermon.

Mexico: Jose Guadalupe Saucedo y Mendoza was ordained to the diaconate on February 24th by Rt. Rev. Henry St. George Tucker, former Presiding Bishop of the Church, acting for Bishop Salinas of Mexico, in the chapel of the Virginia Theological Seminary in Alexandria. The Very Rev. Paul Wilbur, dean of the diocese of Lexington and rector of Trinity Church, Covington, Ky., preached the sermon. The Rev. Kenneth H. assistant professor of Church history at the seminary, presented the candidate.

Missouri: Marc Anton Nocero was ordained to the diaconate on February 24th in the chapel of the Virginia Theological Seminary by the Rev. Henry St. George Tucker, former Presiding Bishop of the Church, who acted in behalf of Bishop Scarlett of Missouri. The Rev. Mr. Nocero was presented by the Very Rev. A. Zabriske, dean of the seminary. Dean Wilbur the diocese of Lexington preached the sermon.

Pittsburgh: Charles Philip Price was ordained deacon on February 24th in the chapel of the Virginia Theological Seminary by the Rt. Rev. Henry St. George Tucker, former Presiding Bishop, acting for the Bishop of Pittsburgh. The candidate was presented by the Rev. Hugh S. Clark. Dean Wilbur of the diocese of Lexington preached the sermon.

Western New York: Jesus John Alvarez was ordained deacon on January 15th by Bishop Seal of Western New York at St. Stephen's Church, Niagara Falls, N. Y. The candidate was presented by the Rev. J. J. Post. The Rev. Cecil Ecclesius preached the sermon. The new deacon will be in charge of the Church of the Sacred Heart of Mary, North Collins, N. Y.

Lay Workers

Mr. Robert C. Rusack, formerly lay vicar of All Souls' Mission, Garfield, Utah, is now lay vicar of All Saints' Mission, Salt Lake City, Utah. Address: 55 B St., Salt Lake City 3, Utah.

Resignations

The Rev. Newell A. Lasher resigned as rector of St. Peter's Church, Clifton, N. J., as of March 1st, because of ill health. Address: 35 Woodlan Ave., Poughkeepsie, N. Y.

Changes of Address

The Rev. Dr. R. Everett Carr, who has been serving Calvary Church, Memphis, Tenn., has returned to his parish, Emmanuel Church, La Grange, Ill. Address: 203 S. Kensington Ave. La Grange, Ill.

The Rev. Bayard S. Clark, rector of Christ Church, Cape Girardeau, Mo., should be addressed at 401 Washington Ave., instead of 1452 Themis St.



GO TO CHURCH DURING LENT

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



ALEXANDRIA, VA.

GRACE Rev. Edward L. Merrow, B.D., r
3601 Russell Rd. Near Presidential Gardens
Sun 8 & 11 H Eu; 9:30 Ch S, 7 EP & Instr

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Rev. Roy Pettway, Jr.; Rev. T. B. Epling
Sun Masses: 7:30, 9:30, 11; C Sat 4-5

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r
Sun 7:30, 9:30, 11; H Eu daily

BROOKLYN, N. Y.

ST. ANN'S Rev. Melville Harcourt
Highlights
Sun 8 HC, 11 MP, (1st Sun HC), Weekdays
HC 7:30 (ex Sat), Wed HC 10:30, 8 EP

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evening-song; ex, except; HC Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

BROOKLYN, N. Y. (Cont.)

ST. BARNABAS' Rev. Fergus M. Fulford, v
727 Belmont Ave., at Elton Street
Sun Masses 8 & 11; Daily: Mon-Thurs 8; Fri 7:30; Sat 9; Ev, Lit, & Ser Wed 8; Sta, Instr, & B Fri 8; C Sat 8-9 & by appt;

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Squam
Very Rev. Edward R. Welles, A.M., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC daily 12, Tues 7:30, Wed 1

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30; C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

CHARLESTON, S. C.

ST. MICHAEL'S Rev. DeWolf Perry,
Meeting and Broad
Sun 8 HC, MP 11:15 (1st Sun HC), Family HC
3rd Sun 9; HC daily: 7:30 Tues, Fri, Sat, 1: Mon
Wed, Thurs; Visiting Lenten Preachers 1: Tues
Wed, Thurs, Fri; Spiritual Counsel by appt

GO TO CHURCH DURING LENT

(Continued from preceding page)



CHICAGO, ILL.

EMENT 5749 Kenmore Avenue
James Murchison Duncan, r;
Robert Leonard Miller
8:15, 11 HC; Daily 7 HC

BARTHOLOMEW'S Rev. John M. Young, Jr., r
Stewart Avenue
8:30, 9, 11 HC. Others posted

RANCIS' The Cowley Fathers
W. Thorndale Avenue
Masses: 8 Low, 9:30 Sung with instr, 11 Low
hymns; Daily: 7; C Sat 7:30-8:30 & by appt

SAVIOUR Rev. William R. Wetherell
W. Fullerton Pkwy. (Convenient to loop)
Masses: 9:30 & 11; Daily Mass; 1st Fri
diction 8; Confessions Sat 4-5, 8-9.

EMER 56th & Blackstone Ave.
F. W. Lickfield, r; Rev. W. N. Hawley
8, 9, 11; Daily: 7, 7:15 & 5:30

CINCINNATI, OHIO

MICHAEL AND ALL ANGELS 3626 Reading Rd.
Francis Campbell Gray, r
Masses: 8 & 10:45, MP 10:30; Daily Mass;
t 7-8.

DECATUR, ILL.

JOHN'S Church & Eldorado Sts.
E. M. Ringland, Rev. W. L. Johnson
7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
MP, 7:30 HC, 5 EP

DENVER, COLO.

ANDREW'S Rev. Gordon L. Graser
5 Glenarm Place
Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon
C Sat 5, Close to Downtown Hotels

MARK'S Rev. Walter Williams
E. 12th Ave. & Lincoln St.
8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,
& HD 7, Wed 10; C by appt. Near State Capitol

DETROIT, MICH.

ARNATION Rev. Clark L. Attridge, D.D.
31 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30, Fri 7

EVANSTON, ILL.

LUKE'S Hinman & Lee Streets
Eu 7:30, 9, 11; Weekdays Eu 7, 10; Fri (Re-
mem) 8, 9:30, MP 9:45; Mon Adult Sch of Religion
5; Wed Ch Sch instr thru Grade 6, 3:45; Fri HH
B: 8:15, Confirmation Instr young people 11,
11:15; C 4:30-5:30, 7:30-8:30 & by appt

FORT WAYNE, IND.

INITY Rev. George B. Wood, r
st Berry St. at Fulton
h 8, 9:30, 11; Eu Mon & Fri 9:30, Tues, Thurs,
Sat 8, Wed 7; EP 8

GLEN COVE, L. I., N. Y.

PAUL'S Lauriston Castleman, r
h: 8, 9:30, 11; HD 10; Wed 7:30, 10, 8 (spec.
preachers)

HOLLYWOOD-BY-THE-SEA, FLA.

JOHN'S Rev. Harold C. Williamson
th Ave. at Buchanan
Sun 7:30, 11, Ch S 9:30, YPF 6:30, HC Wed &
D 10

KANSAS CITY, MO.

MARY'S Rev. Edwin W. Merrill, r
th & Holmes
n 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed
Fri 7; C Sat 3-5

KEOKUK, IOWA

JOHN'S Rev. G. E. Graham, r
Church at Concert
n 8, 11; Wed 7 (Special Preachers); Fri HC 7

LINCOLN, NEBR.

MATTHEW'S 24th & Sewell Sts.
Rev. William Paul Barnds, D.D., r
n 8, 11; 7 Y.P.; Wed 11:30 HC; 7 Service

LOS ANGELES, CALIF.

ST. PAUL'S CATHEDRAL 615 S. Figueroa
Very Rev. J. M. Krumm, Ph.D., r;
Rev. P. T. Soderstrom, Canon Assistant
Sun 8, 9 HC, 11 MP & Ser, 7:15 EP; Tues & Thurs
10 HC; Daily (ex Sat) 12:05 Visiting Preachers.

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week
Days: Daily 7:30 ex Mon at 10 & Fri at 9

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30
MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 50th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs, Rev. Robert E.
Terwilliger, Ph.D.

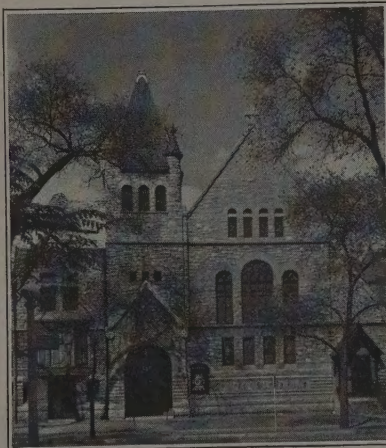
HOLY ROOD Rev. Nelson L. Chowenhill, r
Port Washington Ave. at 179th St.
Sun 8 HC, Ch S 9:30, Cho Eu & Ser 11; 4th
Sun Ev & B 8; Wed HC 7; HD 10; C Sat 7-9

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; Cho V 4; EP 8;
Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12,
Wed Vicar's Evening 8; C Sat 4-5 by appt

ST. JOHN'S IN THE VILLAGE 218 W. 11
Rev. C. H. Graf, r; Rev. E. J. Nutter
Sun 8 HC, 11 Cho Eu & Ser

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. PETER'S Westchester (Westchester Sq.)
Rev. Leslie Lang, Rev. Thomas Brown
Sun 8, 9:30, 11; Daily 7, also Mon, Thurs, Sat,
9:30, Wed 6:30 & 8, Father Joseph, O.S.F.; C Sun
9, Sat 4:30-5:30



CHURCH OF OUR SAVIOUR
CHICAGO, ILL.

NEW YORK CITY (Cont.)

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC, Ev 4; Daily:
8:30 HC; Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r;
Rev. Philip T. Fifer, Th.B.
Sun HC 8, 9, Lit (in Procession), Sol High Eu & Ser
11, Mat 10:30, Cho Ev 4; Weekdays: HC 7 (ex
Sat) 7:45, H Eu 12:10; HD & Thurs 9:30; Mat
7:30, Ev 5:30; Address Wed & Fri 12:30; Tues
Sch of Religion 5:15 (The Rector) "The Forgotten
Book of Common Prayer: 1549-1949"; Fri Lit 12,
C 12 to 1, Sta 8; Sat C 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY CHURCH Shady & Walnut Aves.
Rev. William W. Lumpkin, Rev. A. Dixon Rollit,
Rev. Nicholas Petkovich, Mr. Richard J. Hardman,
Lay Ass't
Sun 8, 9:30, 11 & 8; HC: Mon, Thurs, 7:30; Fri 7,
7:30, 10:30; Sat & HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30;
Thurs V 7:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Rohert
Sun 8, 9:30 & 11; HC Wed 7:30, HD & Thurs 9:15

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr.; Rev. David E. Richards
Sun 8, 9, 11, HH 7; Daily HC 7 & 12; Wed Lit &
Ser (Guest Preachers) 8; C Sat 8

UTICA, N. Y.

GRACE Genesee and Elizabeth Streets
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10; Wed
& Fri HC 7:30; Thurs noons, Lenten Preaching
Service

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses 7:30 Low, 9:30 Sung with Instr, 11
Sung with Ser, 8 EP & B; Daily 7; Fri 8 Stations &
Instr; C Fri 8:30, Sat 4 & 7:30

ST. JOHN'S Lafayette Square
Rev. C. Leslie Glenn, Rev. Gerald F. Gilmore
Sun 8, 9:30, 11 & 7:30; Daily 12, Wed, Fri 7:30;
HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 & 7 and by appt

WATERFORD, PA.

ST. PETER'S Rev. Paul K. Abel, r
Sun 8, 9:45 & 11; HD 10:30;
Others as announced

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Liberal Arts

¶CANTERBURY COLLEGE, Danville, Indiana, has adhered consistently to high scholarship standards—from enrollment of the first student in 1876 to enrollment of the 75,000th not long ago.

¶TUITION is low—only \$175 a semester. Living costs also are relatively low. Board costs from \$5 to \$10 a week. Room rent is \$2.50 to \$6 a week. Books and classroom supplies, purchased by the student, cost from \$15 to \$30 a semester.

¶BECAUSE Canterbury is a small college, students receive unusually attentive guidance by their professors—amounting virtually to *private instruction* (at a time when state-controlled institutions are crowded to overflowing). The daily chapel services of the college are Morning Prayer, Holy Communion, and Evensong.

¶CHORUS, clubs, dramatics, orchestra, fraternities, sororities. *The Canterbury Crier* (weekly college newspaper), mixers and other well-rounded extra-curricular life.

¶INTRAMURAL as well as intercollegiate competition (Canterbury is a member of the Hoosier College Conference), gives the student every opportunity to participate in sports—football, basketball, track, tennis, golf, etc.

¶COMPLETE information about Canterbury College is contained in the college bulletin. Write the *Registrar, Administration Building, Canterbury College, Danville, Indiana.*

It's Not Too Late!

Theological Education Sunday 1949 has come and gone—three months ago, but Theological Education goes on.

Our Seminaries are dependent upon this support.

One rector writes: "The people are genuinely interested and concerned and wait only to be asked."

So we ask you: remember our Seminaries with your prayers—and by your gifts.

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, CAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.